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## AMERICAN COMPLICATIONS.

EVERY one remembers the old story of the kind-hearted bystander who, seeing a man brutally beat his wife, rushed in to preserve the poor woman from receiving further ill usage. Though the war between the spouses raged furiously as long as there was none to meddle, no sooner did a third party intervene than the angry combatants forgot their animosities, and, making common cause, inflicted summary vengeance upon the philanthropist. The author of Hudibras affirms that—

“ They who in quarrels interpose,  
Will often wipe a bloody nose ;”

and the experience of the world teaches us that the most dangerous of all feuds to meddle with is a domestic one. And thus the Government and people of Great Britain, in spite of the absorbing interest which they cannot but feel in the affairs of the United States, as well as in those of the Southern Confederacy of America, will profit by the old wisdom and hold scrupulously aloof from the fight, provided either or both parties will let them. But it must be confessed that the temper shown by the North is such as to make the reticence of this country extremely difficult, and that the necessities of the South may force its leaders to make overtures of alliance, in default of England, to another European nation, that, if once engaged in the conflict, would cause such embarrassing complications, both in the old world and in the new, as to compel Great Britain, *nolens volens*, to gird on her armour for a fight that, were she left to herself, she would never think of commencing.

Those who have read the history of Jefferson's and Madison's administration of American affairs, know that Jefferson, at the close of his Presidential career, wilfully provoked war with Great Britain, to suit the domestic exigencies of the Union; and that Madison, to whom the conduct of hostilities was left by the man who had audacity enough to devise, but not courage enough to undertake them, gathered political capital out of the strife, and used it for the purpose of healing internal differences, and uniting all parties in a common cause, that, but for this bond of cohesion, might have fallen to pieces. Something of the same sort seems to be in contemplation at the present time, and it will require all the tact, patience, skill, and wisdom of the British Government, and all the good feeling of the British people, to allow the exasperation of our good friends and cousins on the other side of the Atlantic to vent itself harmlessly, and prevent our being drawn into the vortex of a strife in which, even as neutrals, we are likely to be as severe sufferers as either of the combatants.

It appears that the very qualified recognition of the Southern Confederacy as a fact—and not as a right—which the British Government—acting upon the principle well understood and invariably practised in Europe—has intimated to the world, has given much offence in Washington. Mr. Seward, in looking upon this recognition as a sort of moral support to the cause of the South, has notified in angry terms that any interference in the dispute, on the part of any European power whatsoever, will be considered a *casus belli*. We trust, however, that the statement made in the House of Commons, on Monday night, by Lord John Russell, to the effect that orders had been given to interdict the ships of war, or the privateers, of either of the belligerents, from carrying their prizes into any of the ports or harbours of the United Kingdom, or of her Majesty's colonies, may cool the

wrath of the American Secretary of State. Yet we do not conceal from ourselves the possibility that the strict neutrality of England may be construed into a new cause of offence, and that Mr. Lincoln and Mr. Seward may take pre-arranged umbrage because Lord John Russell has not excepted the ships of war and privateers of the North from his very sensible and impartial interdict.

It is a common reproach against Englishmen, and against Europeans generally, on the part of Americans, that they do not and cannot understand American affairs. Whatever truth there may be in the charge, we believe it may be alleged with greater justice against the Americans, that they do not understand each other, and that they are woefully ill-informed of the policy and politics of Europe. What, for instance, does Mr. Seward know of the Southern States of the late Union? He has never been so far south as Richmond in Virginia; and at no time since the commencement of his brilliant public life would he have dared to show his face in Charleston, Mobile, Havannah, New Orleans, or any other great or small city of the slaveholders, under penalty of Lynch Law. Mr. Salmon P. Chase, the late Governor of Ohio, and now one of the Cabinet of Mr. Lincoln, is in a similarly honourable predicament, from his well known and eloquently avowed opinions on the subject of slavery, and would have been tarred and feathered in any Southern region, had he ventured to go there publicly. The same may be said of Mr. Lincoln himself. These statesmen know absolutely nothing of the inner life and heart of the South; while the South is about as ignorant of the real character of the men of the North, as Englishmen are of the aspirations of the aboriginal New Zealanders. One of Mr. Lincoln's ambassadors, Mr. Cassius M. Clay, lately appointed to the Court of St. Petersburg, knows so little of England and of Europe, and of the decent reserve to be expected of a diplomatist, as not only to vent in public the most ill-judged and ill-mannered abuse of Great Britain, but to contradict in the most palpable manner the Government that appointed him, by insisting not upon the non-intervention of this country, as Mr. Seward does, but upon our immediate interference against the South. This egregious ambassador told the world in his speech at the Hotel du Louvre, that the only chance England has of procuring cotton for her millions of operatives, is to join the North in putting down the “rebellion;” and moreover, that the interests of England and France lie in the same direction, for the preservation of the Union, and the making of successful rebellion impossible.

We are glad that Mr. Cassius M. Clay is going to St. Petersburg rather than to London or to Paris, and hope that his political education will be somewhat more complete before he returns to his own country, or to his native State of Kentucky, which is also so far gone in “rebellion” as to have declared its neutrality, just as if it had as much right to do so as England or France! But we can tell Mr. Clay, and other Americans who may happen to share his views, that neither Great Britain nor France has any real or abiding interest in the preservation of the Union. The sympathy of our people has been strongly expressed in its favour. It was with the deepest regret that every friend of human liberty and progress within the compass of these islands saw the splendid structure raised by the genius and patriotism of Washington, so prematurely and, as it seemed, so wickedly destroyed. But it was for the sake of the Americans themselves, and of the great cause of democratic and enlightened liberty established in the New World, under such apparently fair auspices—and not for their





own sakes or for their own interests in any way, that Englishmen deplored the spectacle of the fratricidal contest that arose, and prayed that it might be speedily brought to an end by the reconciliation of the belligerents. The British press and people, and even the British Parliament, were carried away by sentiment on the question, and not by reason; and looked upon disruption as a scandal and a calamity. But if they had taken their interest as their guide, they would have looked upon it as no great detriment to America, and a very great blessing to the rest of the world.

No doubt the continuance of the war will be so far an evil to this country, that it will prevent the receipt next year of an adequate supply of cotton. But we shall get over that difficulty, and in due time procure cotton from India, Asia Minor, Africa, and the West Indies. We shall be able to look with perfect equanimity, if not with satisfaction, upon a disruption that we did not aid, and could not prevent; but that will, at all events, have the effect of rendering the United States less aggressive and dictatorial in their intercourse with European powers; and of teaching them their true place in the polity of nations, which they were at times inclined to forget in their intercourse with Great Britain. The feelings of the British nation are in favour of the Union; but their interests point the other way, whatever Mr. Cassius Clay or other Americans may think or say to the contrary.

But our Government will need to look more than usually sharp, if the war continue. New interests, new intrigues, and new complications are arising every day. An alliance between Mr. President Davis and the Emperor of the French, and the erection of Havre into the first cotton port of Europe, *vice* Liverpool superseded, is one of the not improbable contingencies that are gradually shaping themselves before the eyes both of Northern and Southern politicians, and seem to explain the furious tone lately adopted by Northern politicians against England. If it be seen in the North—as it will be, if it invade the South on its own soil—that the re-conquest of the Secessionists is impossible, either with or without the assistance of France, it will be resolved to pick a quarrel with this country, in order to find in Canada and the British provinces an equivalent for the loss of the cotton-growing States. The game is one which the astute and bold statesmen of the North might be very well inclined to play. Already the Canadians are aware of the danger; and the British Government, if it be ordinarily wise, will look it steadily in the face, and take such means to avert or conquer it as may seem advisable.

#### THE IMPERIAL BLONDIN.

ANY one who takes a large and impartial view of the difficulties of Napoleon will be the first to own that they are of no ordinary kind. He is frequently blamed when he as frequently deserves pity, and he is obstructed in his policy when encouragement and help would do him and the cause of peace the greatest service. He is far more the servant of circumstances than the master of the legions of France. Surrounded by secret and open enemies he can neither conciliate nor crush, and beset and besieged by professing friends he can barely satisfy, and standing face to face with the most formidable power of Europe—not less so because ostensibly spiritual—he is obliged to balance himself on the edge of a razor rather than on an ordinary tight-rope. The faintest inclination to one side startles from their proprieties the admirals and newspapers of England; a summersault, such as Napoleon alone can perform, midway in the air, is criticized on the Rhine as a movement towards Ehrenbreitstein; even when he retires into quiet he is supposed to put the sack over his head in order to conceal the tricks he manipulates inside, while through a pre-arranged aperture he sees, and comprehends, and arranges all. Deep down below his slippery elevation cardinals and bishops are muttering every curse they can pick out of their pontificals, hungry for his fall, and invoking all the saints in the calendar to hasten his destruction.

The elder autocrats of Europe hate him as a royal *parvenu*, and desire his safety purely on the selfish ground that he stands between them and a democratic avalanche, which would overwhelm them and their dynasties in hopeless ruin. The Pope regards him as his jailor, protector, and destroyer rolled up in one. His Holiness, at the same time, is puzzled which catastrophe he ought to imprecate on the imperial performer, and whether he should desire his fall or his conversion. Were his Majesty to fall, Pio Nono sees that the instant the repressive hand relaxes its hold, the Italians would sweep away himself and Antonelli without compunction, and restore Rome to her true position as capital of Italy. Should his Majesty keep up the performance, the Pope sees nothing before him but a purgatory perpetuated on earth, from which masses cannot deliver him, even were they offered every hour by the united power of all the priests in Christendom. His present policy seems to consist of alternate curses, excommunications, threats, and counsels. He thinks he can regulate the movements of an *acrobat*, he dare not, if he could, extinguish and weary him before the patrimony of St. Peter is wholly exhausted. Should the imperial performer look down at the uplifted faces of monks and nuns, and priests and bishops, he must see lights and

shadows, scowls and menaces, hate and rage, chasing each other in chromatic succession, enough to unnerve any one but himself. If, at such a moment words can reach his ear, he must be startled and amazed as he hears the historic epithets "Judas" and "Pontius Pilate" from lips that a few years ago hailed him as a "Cyrus," a "Maccabeus," and an anointed.

Then the counsels he receives from friends anxious about his safety must be somewhat perplexing. Mr. Cobden advises him to use a free-trade balancing-pole cut from his own grounds in Sussex, and undertakes to guarantee that he will never miss his footing. Mr. Gladstone recommends him to fasten a bundle of rags for paper manufacturers at one end, and a bottle of *ordinaire* at the other. Mr. Bright expends his eloquence in earnest and affectionate entreaties to induce him to keep his eyes upon the columns of a penny newspaper. Lord Palmerston recommends him very strongly to empty his pockets of gunpowder, shot, and shell, and other heavy and dangerous combustibles and weights; but should he be disinclined to do so, his lordship recommends him to look across the channel and count the ironides which are getting ready in every dockyard, assuring him at the same time, with that persuasive eloquence by which he is distinguished, that he will never fall if he will only fix one eye on the touch-hole of an Armstrong gun, and the other on the Enfield rifle of a Saxon volunteer. Lord John Russell suggests that he had better not cast covetous looks toward Syria, in consequence of these annexation feelings being too likely to make the head dizzy, and the nerves shake. Our Protestant divines are unanimous in their appeals to his conscience, and vehemently implore him to turn a Protestant summersault on a line made up of the Thirty-nine Articles as its strands, and so get rid of all his Papal friends and foes together.

Lord Shaftesbury suggests that he should wheel a ragged-school boy and Mr. Joseph Payne, in a Protestant wheelbarrow, along the line—a performance in which he is sure to be successful—amid the cheers of the Ragged School Union and the Shoe-black Brigade, not excepting the section that plies the blacking-brush under the patronage of St. Vincent of Paul. A few desperate senators dependent on his purse advise him to stretch the rope from Cherbourg to Portsmouth, prophesying that he will advance in perfect safety, and without the least interruption, as the Lords of the Admiralty have all put on their nightcaps and have gone to sleep, and are likely to be awakened by nothing short of the boom of Gallican guns echoing from Spithead, or by a telegraphic despatch addressed to Lord Clarence Paget, that the docks at Portsmouth are on fire, and that Mr. Braidwood has retreated in despair, and that the warnings and predictions of Admiral Elliott have been all fulfilled. The Empress, however, assures him that it is his safety here and hereafter to put on the Papal sack, and shut his eyes, and do as her confessor commands. What adviser the Imperial Blondin will accept it is hard to guess. If he fall, it will not be from want of warnings or of counsellors. If "in the multitude of counsellors there is wisdom," he must be safe. Meanwhile, all Europe gazes at him with upturned eyes, and oracles, and Delphian shrines, and inmates of Dodona hesitate what to predict as most likely to occur.

#### THE IRISH MEMBERS AND THE GALWAY PACKET CONTRACT.

WHEN two great parties in a State are too evenly balanced, a third and little party always assumes an exaggerated, and very often a mischievous importance. Thus, in the lately United States of America, when Democrats and Republicans ran a neck and neck race for office and its perquisites, both of them, as a matter of the most obvious political strategy, endeavoured to draw to their side the little, compact, and noisy party of the Irish Roman Catholics, a party which both of them hated, but which, acting *en bloc*, under the orders of its ecclesiastical leaders, was sufficient to turn the scale in favour of those who either flattered or bribed it high enough to obtain its adhesion. The same thing happens among ourselves, has happened often, and will happen again. Conservatives and Liberals have not only so shifting but so small a preponderance one over the other in the House of Commons, that the support of the Irish Roman Catholics becomes at times a matter of the most urgent importance to the Ministry of the day, and has to be purchased at the expense, sometimes at the expense of places to people whom the Government would not, in other circumstances, be very anxious to see in office, and sometimes at the expense of what we are afraid cannot be accurately designated by any other epithet than that of gross and scandalous jobs.

Lord Derby, when last in office, found it very convenient to fish in dirty waters for the support of what used, in the late John Sadleir's time, to be called the Irish Brigade, and, as all the world remembers, got his administration into very ill odour in consequence with the great bulk of people who take common sense for their guide in politics, and who care but little what party is in power, provided good measures are the result of its action. To swell out a majority that was fast dwindling into a minority, Lord Derby



and Mr. Disraeli lent themselves in an evil hour to the representations of one John Orrell Lever—not an Irishman, we believe, but a protégé of Irishmen—and of one Father Daly, of Galway. These persons had a scheme for making the remote and inconvenient port of Galway, on the furthest west of the Irish coast, a transatlantic packet station; and they not only persuaded several English gentlemen, who should have known better, to lend their names and influence to the project, but they induced the Irish members, or a large number of them, to take it up on national grounds, and procure Lord Derby's support and countenance. It is true that the travellers and emigrants who were to proceed to America *via* Galway, had first to take ship at an English or Scottish port, then to traverse Ireland from east to west, and then to take ship once more. It is true, also, that the Cunard Company conveyed letters and passengers direct from Liverpool, without such transshipment, and with the greatest regularity and economy. It is also true that if a second subsidy were to be granted to any other company, the Canadian line had, for every reason, the most valid claim to the support of the Government.

But all these considerations were of no avail. Twenty or five-and-twenty votes to a tottering Administration were things too precious to be lost, if a subsidy to the inconvenient and useless Galway line was able to purchase them. So thought Lord Derby and Mr. Disraeli. They took Father Daly and the Galway packets under their patronage, and granted them a subsidy of £72,000 per annum for the conveyance of mails between the west coast of Ireland and America. There can be no doubt that the whole thing was a job; and as a commercial venture it speedily proved to be so ill-considered and so rotten, that, in spite of Government aid, the shares could not maintain themselves at par, and sunk lower and lower every day. The company, floundering on from difficulty to difficulty, found itself unable to comply with the conditions of the contract; and ceased to convey letters regularly to America, though it did not cease to demand and receive the regular instalments of the subsidy. Having given it a long, a patient, and, under the circumstances, a very forbearing and generous trial, the Postmaster-General, acting with the advice and under the authority of the Government—a Government by no means responsible for the original job—was compelled at last to notify to all concerned, that the contract was at an end. In so acting,—public opinion supported Lord Palmerston and his colleagues; and if it expressed any surprise at all, it was not that justice had been done, but that it was not done at an earlier period.

But, small as the matter is in itself, it threatened last week to lead to very serious embarrassments. The Opposition saw in it a chance of troubling—if not of overturning—the Administration. Might not the Hibernian party—as sorely out of temper as a hungry dog from whose jaws a meaty bone has been unexpectedly snatched—be induced, in lump, to vote against the Government on the vexed question of the Paper Duties, and, perchance, place it in a minority? This was the chance that offered itself to the excited imagination of the leaders of the Opposition, a chance that not only promised vengeance upon Mr. Gladstone, who is the especial object of their dislike, but that shone with the glorious light of reinstallation in Downing-street and on the Treasury benches. In the early part of last week it was believed that a defeat of the Ministry by these combined agencies was imminent, and it was found necessary to hold up the threat of a dissolution of Parliament as a rod *in terrorem* over the heads, not only of the Irish members who might be base enough to prostitute their votes as members of the Imperial legislature to purely local and mercenary purposes, but of the compact Opposition, eager to overthrow the Ministry. The threat answered its purpose, though so doubtful was the issue, up to the very last moment, that some of the best informed members of the House did not calculate upon a greater majority than *three*.

A careful analysis of the division lists shows how the Irish party voted. Caring more for the Galway job, and the national advantages to the Green Isle, at the expense of the Sassenach, which are supposed to be intertwined with it, than for Imperial interests, seven Irish members, who previously voted or paired in favour of the Budget, voted or paired against it. In addition to these, five Irish members who, on the former occasion, paired in favour of Ministers, purposely absented themselves without pairs, that they might diminish the Ministerial majority, or turn it into a minority; while another Irish Liberal, who did not vote at all on the first occasion, voted with the Opposition on the second.

Thus we have thirteen Irish members, equal to twenty-six votes, in a division upon which hung the fate of a Liberal Administration, avowing by their actions, if not by their words, that they were to be bought for a subsidy to a packet company. Of course these men are what their constituents make them; or, to speak more correctly, they are what they are compelled to be, by the pressure put upon them by those local agencies, lay and ecclesiastical, who control the constituencies; but the state of things which results is none the less disgraceful and inconvenient, for being so natural and so easily explained.

There was a time when the Irish party did good service to the

United Empire. When Ireland had real grievances the Irish Liberal members invariably acted in concert with the Liberal party in England, and registered their votes in support of every great principle that struggled for victory over error. But now that Ireland has no tangible grievance, civil, social, or religious, and that prosperity, long unknown upon her soil, has fairly set in to raise her by degrees to a full equality with Great Britain, the ultra-Irish party, or Brigade, or Brass Band, or whatever title may best suit it, does its best or its worst to restore the miserable sectionalism that good and equal government has removed, and to keep Ireland in the position of a jealous, greedy, and discontented province. We must say, however, that the price which this party put upon itself, only £6,000 per month, was not very large. But small as it may have been it was too much, and the result of their votes has proved that if the thirteen gentlemen who last week preferred the Galway contract to their own consistency and to the support of the Administration, which in all other matters they had been accustomed to support, go permanently over to the Opposition, they imperil nothing by it but their own political character, and will neither damage the Ministry nor aid the exploded job of the Galway packets.

#### THE "POET" CLOSE.

HOMER sometimes nods like his inferiors. Palmerston the vigilant occasionally goes to sleep. And a job will creep in and be perpetrated even in the best of Governments, and in spite of the utmost exertions to shut it out. The accomplished Premier wrote verses in his youth—Lord John Russell published a tragedy, and has edited the life of a poet—Mr. Gladstone is a literary man of high standing—and Sir George Lewis was the very able editor of a very able review; and yet a Cabinet, with such literary celebrities among its number, committed, through Lord Palmerston, a very ridiculous literary blunder in not knowing or not distinguishing the difference between a poet and a versifier.

The worthy M. Jourdain, in Molière's comedy, did not know what prose was, and was greatly astonished, as well as edified, to be informed that he had all his life been speaking it. It would really seem, after the case of the "poet" Close, as if numbers of equally worthy people amongst ourselves, including earls, squires, justices of the peace, and cabinet ministers, as well as the *oi polloi* of the streets and fields, were as ignorant of the nature of poetry and the meaning of the word, as the immortal linendraper was of that other form of composition, and unaware of the fact that poetry may be as different from rhyme as the sun is from a dung-heap, and that a man may string rhymes together by the yard, or the mile, without being anything better than a public nuisance.

It appears that there lives in the village of Kirkby Stephen, in Westmoreland, a *ci-devant* butcher, who calls himself the "poet" Close, who dates his letters (many of them soliciting alms, either in the shape of cash or postage-stamps) from "Poet's Hall";—that in "Poet's Hall" he sells a variety of small articles, whenever he can get a customer;—that he works a hand press to print off his own compositions—the vilest doggerel that ever an idiot imagined to be either verse or poetry;—that in this doggerel he praises those who give him money, and dispraises, if he does not vilify, those who refuse to make substantial acknowledgments of his "genius";—that he has been cast in heavy damages in a court of law for some rhymes that happened to have an amount of fiction and of malice in them that is not permitted either to rhymers or to other men when they make mention of the affairs of their neighbours;—and that, moreover, he signs himself, "Poet Laureate to the King of Bonny," a negro chief on the coast of Dahomey, who when in England, not long ago, probably acknowledged his rhyming powers by the gift of half-a-crown or half-a-sovereign;—for such small aids the "poet" Close does not scorn either to accept or to acknowledge.

Whatever may be thought of the "poet" Close in Paternoster-row, or in the high courts of criticism, he has the very highest opinion of himself; and has informed the world, through the medium of a local newspaper, that "Close writes much better poetry than Tennyson or Mackay, both of whom are basking in the sunshine of Court favour," while he appeals to the people's favour only. Lord Palmerston, in a moment of easy or sleepy good-nature, and perhaps pestered by the dogged pertinacity of this flagrant false pretender, took him at his word, and on the strength of a memorial, signed, among others, by the Earls of Carlisle and Lonsdale, and a large tail of county celebrities, bestowed upon Mr. Close a pension of £50 per annum, "in consideration of his literary merits and his poverty."

In this ridiculous case the blind led the blind, and our good-natured Premier was placed in a dilemma by people as good-natured as himself, though not quite so responsible. With the kindest intentions and the best feeling in the world, he contrived to insult literature, reward a charlatan, disappoint real merit, and make the Government a laughing-stock. But the comments occasioned were too many and too unanimous to escape the notice of our usually wide-awake Premier, and he no sooner knew the real state of the case, than he made the *amende honorable* to literature, and rescinded



the grant. Thus, as far as Lord Palmerston is concerned, there is an end of the matter. He made a mistake with the best of intentions, and as soon as he was convinced of his mistake, he repaired it with the utmost frankness.

It is an amiable feeling, no doubt, that induces country gentlemen to look favourably upon the rhyming propensities of cobblers, butchers, weavers, and village postmen, lest in such low estate should be hidden another Burns or Chatterton, only needing a little kindly aid to emerge from the slough of penury, and become a portion of the literary glory of their age and country. But poets of the calibre of Burns and Chatterton do not appear above once in a century, and village rhymers generally turn out to be conceited or shallow pretenders—sometimes a little better, but very seldom worse than Mr. Close; and those who have encouraged them in the barren pursuit of literary fame, but too often lead their unhappy victims to the madhouse as the last goal of their inevitable disappointment; or, in scarcely less grievous cases, to the ginshop and an early grave.

If the poor man, Close, be in distress, it is right that he should be relieved by the parish or by his friends; and if Lord Carlisle and Lord Lonsdale believe him to be a poet, they are well able to play the part of Mæcenæ, without calling in the nation or the Prime Minister to back their judgment.

#### HUNGARY'S ULTIMATUM.

[We publish the following translation of a remarkable article which appeared at Vienna, on May 16, in *Der Fortschritt*, the organ of the Ultra-Federalists. We have good reason to know that it was written by a Magyar, who is one of the most eminent statesmen of Hungary.—ED. LONDON REVIEW.]

After the distinct intimation conveyed from the throne, that the Austrian Constitution was by all means to be maintained intact, precisely as it was laid down in the diploma of October and the patent of February, Déak has moved an address, which rejects the diploma in decided terms; and as his motion will undoubtedly be supported by the majority of the Hungarian Diet, we may regard this address as an ultimatum, as the final step of the Hungarian assembly towards an open breach.

Under the critical circumstances of the moment, it is certainly the most sacred duty for Austria on this side of the Leitha, to examine this address with the calmness and dispassionateness which befits a grave and serious question, and to weigh it and its unavoidable consequences, in order to distinguish carefully which of the Hungarian claims are unfounded, and which of their demands are incompatible with the inalienable rights of the rest of Austria.

Such a calm consideration of the cardinal points is indispensable to real statesmen, when mutual interests may be defended, and a peaceful issue attained, through a right understanding of the question, instead of an appeal to arms, which should be averted in the interest of Hungary, equally with that of the monarchy, so long as any other solution is possible.

Déak's address speaks with authority, both to Hungary and also to many on this side of the Leitha, because it has the appearance of standing indisputably on the ground of right, from which he tries to prove that Hungary had formerly no closer union with the rest of the monarchy than that of a personal union only, by the same monarch being sovereign of both countries.

But the historical evidence of former centuries contradicts this assertion. Let us first consider the powers of the Hungarian Diet in matters of finance up to the year 1848. It possessed the rights of voting direct taxation, which, up to that year, consisted of war taxes only; of distributing them among the different counties; and of raising them by means of its municipal organization.

In matters of finance, the powers of the Diet were confined to this alone.

Neither over the mode of spending this war-tax, when once paid into the State treasury, nor over the regulation of the indirect revenues of the State, which at that time consisted of rents and regalia, taxes, tolls, and the cultivation of mountain land attached to the crown and fisc, had the Hungarian Diet any control whatever.

The administration of all these taxes—salt, thirtieths, and customs, crown and fiscal properties, tolls and mountain-cultivation—was the exclusive and unlimited right of the throne, and was exercised by it through the agency of the Royal Hungarian Chamber, frequently also under the direction of the Imperial Chamber at Vienna, without any intervention whatever of the Hungarian Diet or Government.

All these items belonging to the financial department of the State administration, were disposed of upon a direct report made by the Royal Hungarian Chamber to the King, by means of royal rescripts or decrees, proceeding from his full sovereignty; and the proceeds of the financial measures were paid over every year into the Exchequer without any control or interference of the Hungarian Diet. This independence from the control of the Hungarian Chambers was sanctioned in articles 1608—5, 1618—15, 1715—18, and 1741—14, 1715—8, 1741, 1799—19.

In the whole Hungarian statute-book we can find no article which claims for Hungary any powers whatever, or any influence over indirect taxation, or the administration of finance, except the above-named rights of voting, distributing, and raising the direct taxes, which are guaranteed repeatedly to them in the Articles.

One solitary exception is to be found in the levying of the salt-tax, which the Crown conceded to the Hungarian states as a right for the first time in Article 20 of the year 1790-91, and that under the express condition of its being a free gift, and an exceptional case. The Crown, moreover, reserved to itself the power of raising it in very urgent cases.

The administration of the collective tolls was equally the exclusive right of the Crown, and the revenue from them and from the thirtieths was paid into the Exchequer, and devoted to the common purposes of the monarchy, without any interference from the Diet. This thirtieth was a compensation to the

Austrian monarchy for certain taxes levied in Hungary till the year 1848, and afforded ready means for covering the expenses of that country, and those of the other Crown provinces.

That affairs of trade and mercantile credit were always regarded by the monarch as matters which concerned equally the whole kingdom, and that the Hungarian States and the Diet claimed no constitutional influence over them, is clearly proved by the laws of the Hungarian kingdom. Nowhere is a trace of any joint administration to be found.

The finance patent issued by the late Emperor Francis, in 1811, for the whole monarchy, and which has not been disputed by subsequent Hungarian Diets; the exclusive privilege of the Austrian National Bank, granted, in 1815, by the same monarch, at the request of the Central Government of the State, and which extended over the whole kingdom, including Hungary, and remains unimpugned and in full force down to the present day; and, moreover, the regulations for trade made by the Central Government for the whole extent of the monarchy, and which were valid for Hungary both with respect to public credit and international commerce, are so many proofs that matters referring to banking and trade were practically withdrawn from Hungarian authority, and treated by the Central Government as questions which concerned the whole country.

And now, how did the case stand with military matters, and what constitutional authority had the Hungarian Diet in the affairs of the army before the year 1848?

Here we meet again with a cardinal right belonging to the Hungarians, namely, that of voting a contingent of recruits for Hungary in the Diet, and of distributing the levy throughout the country. This right is guaranteed to the nation by repeated special acts, and, when regarded from a strictly constitutional point of view, cannot be called in question.

But in this single point is comprised the whole power of the Diet in the affairs of the army and of war. The recruits which were to be supplied by the country were delivered over to the general-commando, entrusted with the independent direction of all military affairs, and with this act ceased all intervention from the Hungarian Diet in the administration of the army, which from that moment was carried on by the Imperial Council as a matter which concerned the whole country collectively.

Many cases, indeed, are recorded where, on the complaint of the Hungarian Diet, foreign officers were gradually withdrawn from Hungary, and replaced in important posts by natives. To these belong especially Article 19 of the year 1855—25, 1659—8, 1861; and particularly also Article 2, 1662; but the wording of all these articles plainly shows, that in this respect the sovereign and constitutional rights of the monarch were in nowise invaded, but that all that was done was simply to satisfy the people's complaints of the heavy burden of quartering, and the officers' remonstrances at the occupation of superior posts by foreigners.

In all these questions no constitutional right is ever claimed, but the king's assurance is accepted for the wished-for redress. And it is very remarkable that these numerous grievances and the articles in the laws based upon them, occur in the period before 1715, in which year a standing army was first established in Austria. From this epoch dates the real history of the Austrian army, and from this time we can find no expression in any of the Hungarian laws which speaks of the introduction of foreign officers, or of the existence of a special Hungarian army, or lays claim for the Diet to any interference in affairs of war.

That the entire management of the army, both with respect to promotion and to its administration, was exclusively vested in the Imperial War-office appointed for the whole monarchy, is proved by the circumstance that even the regulations for quartering in Hungary were made in Vienna as part of the so-called *Regulamenta-Militaria*, without any interference from the Diet, and the commissariats afterwards established had only to take care that these ordinances were really observed by the people and not transgressed by undue oppressions on the side of the officers.

No further powers, therefore, can be deduced for the Hungarian Diet from the whole statute-book, in affairs of war, than the right of voting a contingent of recruits, and of distributing the levy over the country.

And now, after this statement, we ask, in what consisted the powers of the Diet up to the year 1848, in these matters, which were brought under the jurisdiction of the Reichsrath by the diploma of October? And on what can Franz Déak found his reproach that the constitutional independence of the country is injured by the provisions of that diploma?

Have we not rather proved, by an appeal to facts and the laws concerning them, that a real union actually existed in military and financial affairs, and that there was a common application for the whole monarchy?

That even before the year 1848, there had been common affairs of the monarchy which were subjected to a common treatment, Article 3, of the year 1848, itself gives the most striking proof. It says, "That a member of His Majesty's Council shall always be by the side of the newly-appointed Hungarian Ministry, in order to represent the kingdom of Hungary in all matters which regard it, jointly with the other hereditary provinces of the empire."

This open recognition of a closer union between the countries on each side of the Leitha in common affairs, now forms the principal foundation of right in the diploma of the 20th October, 1860.

We do not question that the constitutional independence of Hungary, consisting before the year 1848 of two points, those of the raising of the direct taxes and of recruits, has been changed. But before we go further into this circumstance, we will next take into consideration the laws of 1848, in order to show how far the aspect of the position of public law before that year was changed by them.

#### NOISES FOR THE MILLION.

THE very free electors of the free and independent borough of Marylebone, or, we ought rather to say, a portion of them who aspire to represent the feelings of the remainder, have held a public meeting in support of what they call the liberty of the subject. They think they have scented and sniffed out a case of oppression, and, like doughty Britons, have prepared to do battle in behalf of the innocent, and bring the oppressor, if not to the bar of justice, at all events to the bar of public opinion. Outraged in their sentiments of



democratic liberty by the decision of Mr. Mansfield, the police magistrate, that street musicians have no right to make an uproar in the public thoroughfares, to the annoyance either of quiet and studious men, or of sick and ailing people, they have met and talked—denounced alike the tyranny of the magistrate who fined the offenders, and of the unfortunate complainant who brought the case before him. They have thus vindicated the sacred right of native and foreign vagrants to inflict upon a peaceful neighbourhood the dreary and weary torture of anything that fools may choose to consider music, and preferred a very strong claim to rank high in the category alluded to.

It is true that the chairman of this "Great Demonstration," as it is called in the penny papers, took the trouble to explain that he was not in favour of organ-grinding in the abstract; that, in point of fact, he considered it a nuisance rather than otherwise; and that, upon the whole, he was of opinion that street music ought not to be allowed. But his denunciations of the magistrate for believing Mr. Babbage, who complained of a nuisance, rather than other inhabitants of the street, who not only enjoyed it, but seemed to take a particular pleasure in the sufferings of an unfortunate man of science, were of a character to render his testimony of little value on the matter, and to prove, that, if he objected a little to street music, he objected a great deal to the complaints of the philosopher whom it offended, and to the magistrate who rightly punished its perpetrators.

"Four youthful foreigners," as the Chairman tenderly designated the disturbers of the peace, were warned to desist by Mr. Babbage, when playing their brass instruments within a hundred and fifty yards of his house. Encouraged by some selfish householders, and by a publican, who would rather have a crowd at his door than not, they persisted in the noise, and for the offence were, we think, very properly fined forty shillings each by the magistrate, and in default of payment sentenced to a month's imprisonment. The lovers of street harmonies (and moral and intellectual discords) appealed forthwith to Sir George Lewis against Mr. Mansfield's decision. Sir George very properly refused to interfere, and hence the storm in a tea-cup, the "Great Demonstration" of the irate men of Marylebone, and a petition to both Houses of Parliament against what the chairman called "this extraordinary and undeserved instance of magisterial tyranny."

For ourselves we can only say that we love music, if it be music, and administered to our willing souls at proper time and proper place, and when we are in a fitting state of mind to enjoy its divine beauties and graces. But we would rather not hear the storming of a brass band when we are engaged in intellectual work; and do not like to be awakened out of sleep by the sounds of a cracked fiddle, or a big drum, or a cornet-a-piston, played wofully out of tune by a burly ruffian with more wind than brains. Furthermore, much as we love music, we should object to Sims Reeves, or Grisi, or Giuglini, or any other master or mistress of the divine gift, if he or she persisted in rehearsing within our hearing, if we were exceedingly busy on affairs of moment, or if we were very ill, and preferred repose to all the music of the earth or of the spheres. There are numbers of ignorant and idle people, exclusive of little children and the nursery maids, to whom a drum and a fife, a trumpet or a trombone, are pleasant, and the noise of which may make an agreeable inroad upon their valueless time. And certainly, if such people want enjoyment, they ought to be allowed to have it, provided they do not cause annoyance to others.

A man may prefer the smell of a cesspool to that of a rose, but he has no right to have an open cesspool at his door, although it is his privilege to live in a free country, and he may claim the right of a free Briton to make himself disagreeable if he pleases. A man may love the music of the bagpipes, but he has no right to engage either a Calabrian vagabond, clad in a stinking sheepskin, or a Highlander cateran in a kilt, to play the execrable instrument beneath his windows, if any one within hearing has an objection to the physical and mental torture which the sounds inflict upon him. And as regards the respectable furrier who took the chair at, and spoke the sentiments of the Marylebone meeting upon the subject, and every one who was present at it, or shall hereafter sign the petitions—we wish, with all our hearts, that they could be cooped up together in one district of London—down away in the Essex marshes, for instance—and that they might have the sole advantage of and monopoly in all the street music which the metropolis affords. Notwithstanding the chairman's personal disclaimer, they are evidently fond of it; and all the harm we wish them is that they should have plenty of it, provided they could enjoy their pleasure as other people do their vices, and not force it upon those who abhor it. That the two borough members, who are to support, it appears, the prayer of the petition when it comes before the House of Commons, should each have a wheezy Highland bagpiper stationed at his door to play "Tullochgorum" out of tune from morn to dewy eve, would be an appropriate reward for their exertions, if it did not drive their next neighbours frantic; and that the chairman of the meeting should have a German band stationed before his shop, either to entice in, or drive out his customers, would be the proper penalty to inflict upon him for a whole month, were it not that the innocent tradesmen within a hundred and fifty yards of him would be made as undeservedly miserable as poor Mr. Babbage.

## PARIS CORRESPONDENCE.

PARIS, 5th June.

THAT an impression has been made here by the D'Aumale pamphlet, that far exceeds what was at first supposed, and that that impression, instead of diminishing, increases—these are facts no one can deny who has any knowledge of contemporary France. By heaven only knows what means, the pamphlet still enters this country by thousands; it finds its way in packets of fifties at a time, of small five or six-inch sized copies, bound up together so tightly that the whole forms little more than a thick collection of prospectuses, such as are for ever being left at every private door. In this shape it is still scattered through *ateliers* and barracks, escaping all inspection and *surveillance*. The effect, I repeat, is one not to be doubted or gainsaid, and the chief proof of it lies in the sort of humiliation which, do what it will, the Court itself cannot help showing. I have not seen or spoken with a single person belonging to the imperial household, and the chances of society bring one together with them two or three times a week, who does not

avow the hardship of the "hit" administered by the Orleanist Prince, and who does not wince under the "punishment" received, inasmuch as it, in fact, reaches every one who has become incorporate with the empire by serving it.

But besides this, which is the moral avowal of the effect produced, there is a practical result, which is action on the part of the united Opposition parties. Most people, even on your side of the water, know that the names famous in the days of the July monarchy are putting themselves forward as candidates for the Councils-General, and will do so also when the elections for the Corps Législatif take place; but there is another movement beginning just now that is extremely important, and that constitutes quite a novel feature of the case.

I have from time to time told you that the so-called "fusion" is a reality; it is one which grows and develops itself more with every day, and whereas at its commencement it was merely a family combination, which, *as such*, did not entirely succeed, it is now a vast combination between the armies themselves, irrespective of their commanders and chiefs. That which little difficulties of etiquette, and small personal piques rendered of uneasy accomplishment between the Princes of two branches of the same House, has been found of possible achievement by the leaders of two parties, which, after all, are pursuing but the attainment of one common end. M. Berryer and M. de Falloux find it not only perfectly practicable to come to an understanding with M. Thiers, and M. de Montalembert and the Duc de Noailles have no disagreements with M. Vilemain or M. Dufaure, but the "rank and file" have also tacitly begun the work of fraternisation.

This is being now brought about in a way highly creditable to the young Royalist party, and in a way of which the "public," even in France, is, I believe, not generally aware. The necessity of taking an oath of allegiance to the Emperor and the Empire—an oath at variance with the convictions, and it may even be said the intentions, of those who take it—was always made. The Comte de Chambord, whose uprightness and honesty his bitterest enemy never yet called in question, gives, as his opinion, that no man should become a candidate for public employment of any species. The two military services formed an exception, for the oath in that case was said to be tendered to the country more than to the Government. This matter has been one of perpetual dispute between two sections of the Royalist party, and the Comte de Chambord himself has invariably desired that the members of his party should have nothing to do with the taking of an oath that was intended to be broken.

Latterly, however, several meetings have been held upon this ground, and the prevailing feeling would seem to be expressible in about these words: "It is true it is, morally speaking, a terrible necessity to be obliged to swear to the maintenance of what in your heart you hate and despise; but the fact of the obligation lightens the weight of the bond. We are coerced, and do not take the oath of our own free will; besides, there are political necessities which make many apparent impossibilities acceptable, and there are duties to the community, to the country, which take precedence of personal ones. Well, then, the first duty is for the right-minded *gentlemen* of France to step in everywhere they can where public affairs are being agitated or discussed; it is their duty to infuse as large a portion of themselves into the nation's councils as they possibly can, and therefore to do this they must act with independence, and respectfully set at nought the injunctions even of the person whom they look upon as the representative of a great and sovereign political principle. They must act for France and for themselves."

This is the form of thought that is being adopted by a large majority of Royalists in France, and it cannot sufficiently be assented to or applauded, for it is indicative of much that a close observer even would have judged of impossible occurrence in their country. It indicates the awakening of a genuine Constitutional spirit. It would be a mistake to imagine that it points to any diminution of loyalty to the individual Sovereign. No! but it is a direct modification of his rights and powers. It is the recognition of him as a limited Constitutional monarch, the utter rupture of every other and more antiquated tradition.

The reasons for the "fusion" in France are these: It would seem as though Providence itself, by refusing heirs to the Comte de Chambord, had marked out one day for the throne the Prince whose only successor is, then, legitimately the eldest born of the rival line, and no chance of the eventual sovereignty of the country escaping the Orleans princes; would it not be a gratuitous folly to set aside the enormous weight and influence of the pure Royalist faction, when it represents only an immense accession of strength, and cannot conceivably represent any danger? This is so universally admitted by reflecting politicians here, that I do not believe, if a sudden convulsion happened in France, any number of men could be found to advocate the return of the House of Orleans alone; this would be regarded as a serious political fault. That being the opinion of the leading men, you see what importance has the altered mode of conduct of the more active of the so-called "Legitimists." It is a sudden and quite unexpected mark of self-assertion.

All this requires to be prefaced by the recall to mind that no thinking man in France believes that the Empire can endure. Bonapartists will, when sincere, confess to you as much; and half an hour's conversation with any man, of no matter what party, will suffice to betray to you that this is his conviction. Such being the case, it is but natural that Frenchmen should be on the look-out for what will best guarantee the future, and it is with a view to this that the movement I mention seems to me worthy of note.

But it is in the various signs of this movement, visible throughout France, in many forms, that you must seek the cause of M. de Persigny's anger, the Emperor's discouragement, and the increased stringency of repressive measures everywhere. The alarm is serious in the precincts of the Tuileries, and in those of every prefecture in France. France, isolated in Europe, mistrusted alike by every monarch and every people, is at home in a state of restless uneasiness, and bears marks of everything save increased cohesion. France is by no means so surely or so tightly held as she was a year ago by her rulers; she is slipping from their grasp, and they are at this very moment beginning to learn that terrible truth, that when a Government is forced into the adoption of harsh and violent measures it is just then that the likelihood of their success has passed away. A Government may take a country by surprise as at the *coup-d'état*, and then resort to any acts of tyranny it chooses; but when acts of tyranny are provoked (as recently) by the manifestations of seditious uneasiness in the nation there is



usually a certain public feeling latent everywhere that renders them either mischievous or abortive.

Rely upon it, you cannot watch the present condition of France too narrowly, for it is a dangerous one, but only to those who rule.

I have thought it right to show you what are some of the tendencies here with regard to the eventualities of the future.

#### ENGLISH WORKMEN IN PARIS.

THE Paris papers studiously avoided mention of the late visit of British workmen. The people with whom they came in contact were courteous, the museums and shows were thrown open to them, and the hotel-talk were not rapacious. And the men went merrily on their way back to England, having spent a pleasant week. But, although there was no direct contact between English and French workmen, I am strongly inclined to believe that this excursion will not be without a good result. In the first place, it is certain that the excursionists will, by a rapturous chronicle of their Parisian experiences, tempt others to follow their example. From the Black Country, from smoky Birmingham and Sheffield, from Glasgow, Newcastle, Preston, Bolton, and Leeds, prosperous operatives will form themselves in groups, and put themselves under the auspices of professional excursion-contrivers; it will be not *mal-à-propos*, then, to offer a few suggestions to the British workmen who have yet to travel to the great city of Boulevards.

During this first excursion much was seen, but much was left unseen. It suffices not to direct the attention of British workmen in Paris to the stranger's list of amusements published every morning in *Galignani's Messenger*. This list includes much that is worth seeing. The Louvre!—its walls glowing with the genius of the art-masters of the world, and its great galleries of relics, where lies the tattered sedan-chair of poor Marie Antoinette, and where the greasy hat of the great St. Helena prisoner is placed beside his robes of state, and the crown of Charlemagne. The Hotel Cluny, historically interesting, but not to be regarded as the show of an hour; and the Hotel de Ville, gorgeously decorated for the prefect's balls, and remarkable as the head-quarters of Lamartine and his government in 1848. The Morgue! to which all strangers are attracted by its gloomy slabs and its mysterious stories. Versailles! with its endless galleries of gigantic pictures, its fountains, and its Dutch gardens. The Gobelins! curious to men who are in the habit of seeing great designs woven or printed by the mile. The Sèvres! where artists elaborate wondrous copies from the inexhaustible Louvre upon China. There is interest in all these shows of Paris; but none of them take the visitor behind the scenes. He may see them all, and know nothing of the great, active, skilful Paris that is in the background, of the vast palaces and endless Boulevards which the third Napoleon has set before the eyes of his volatile subjects. To see that which every holiday bumpkin sees, who can command five pounds and the permission of his father to absent himself for a month, is not to know or to see that which an intelligent British workman should know and see when he visits Paris.

The gondolas of the Bois de Boulogne, the *cafés* of the Boulevards, the open-air singing establishments of the Champs Elysées, are amusing enough, but in a visit of British workmen to a city like Paris it appears to me that there should be something more than amusement. These visitors should endeavour to penetrate the inner life of the Parisian working-class; they should contrive to see what may be adopted and what may be communicated. There are habits and institutions in this wondrous gay-hearted Paris which may be studied with advantage. All the life of it is not upon the broad walks, in the sunlight of the city. The surface observer who visits Paris takes a bright picture of happy life, of pleasure—from the rising of the morn to the setting of the sun—away with him. He says, "Here, at least, is a city devoted to pleasure." The breakfast is a holiday entertainment; the *cafés* are swarmed by two o'clock with excited domino-players; the walk on the Boulevards, on the Champs Elysées, where you will, indeed, discover only thousands of cheerful people, to whom life appears to be but one long gala day; Paris, in short, seen on any day by the stranger appears to be a city under the happy influence of some great festival. To see all this cheerful day-life, to be a partner of it and a contributor to it, to be in the sunlight and of it—can anything be more refreshing when the spirits have been worn by London cares, when the mind has been overworked, when the pulse is dull, and the limbs are weary?

I have been much abroad and in many cities. I have spent afternoons in the arcades of Brussels; before the lake in the great *place* of Hamburg, and under the palace windows of Stockholm, and I have found that the hours swept by in these places with silken skirts that made softest and sweetest music. But neither Hamburg with all its quaintness, nor Stockholm with its grand lake and glistening snow, give to the traveller that charm which warms him when he first reaches the Boulevards, or drives by the Arc de Triomphe. There is a special fascination in the first knowledge of Paris, that bewilders all who approach for the first time. It is not surprising, then, that bands of working men, who had never wandered far from their native cottages, were content, when they reached this city, to be in its bright ways, and to linger where the sun shone, and where the palaces stood against the cloudless sky.

It is not well, however, to be "sipping only what is sweet." Pleasure takes a new zest, when accompanied by a sense of a duty fulfilled. I take this ground in venturing to offer advice to future excursionists of the working-class. It is no grateful task to show a man who is enraptured with the fine lines of a Caesar's head, the reverse of the medal. Shall I be thanked or condemned when I lift the curtain—when I turn the coin—when I remove the mask? Ah, me! it is sorry work. The man who has ill news to tell, let him be high-minded, unselfish, bared for martyrdom, and he shall be unwelcome. Men will scoff at him and turn their backs upon him. It is true that I am no more a bird of ill omen than I was when I last ventured in your journal, which I honestly believe seeks the truth, to say that our good workmen were not *les bienvenus* here. But let us be true to the end of the chapter, at all risks. It is possible that we may offend this interest, and that powerful personage; but we will bear our little martyrdom, I warrant, with no craven hearts. I shall then boldly suggest that when a second and a third batch of British workmen shall visit Paris, they shall not keep upon the broad and sunny walks of the capital, sipping only the sweets—seeing only what is fairest.

I have been much behind the scenes of this great capital. Those solemn men you have seen (my fellow-countrymen who have left the bench or the anvil for a five days' "holiday") holding lanterns over the gutters in search of rags or bones, I have traced to their homes, met in their dark drinking-shops, watched at their strange and uncouth balls. I have talked with the Paris costermonger (merchant of the four seasons, as they call him) over his barrow, and have heard the story of his hardships and his wrongs. I have spent hours in Paris rag-fair (a wondrously picturesque place for men who can steadily hold a palette over well-grouped and artistically-disposed misery); and I have wondered to think that I might cast a stone into the midst of the splendid avenues of this city, where life is laughter incessant, and where care for the morrow would be an impertinence. I have been in the workshops of our turbulent friends of the Quartier St. Antoine, also, where I have watched wondrously skilled men singing over their work, as though to work from dawn to sundown were the happiest of lots, even under the *surveillance* of regiments quartered hard by, to punish indiscreet expressions of opinion.

Ay, I have been with the paviors who paved these great streets, with the sewer-men who chased rats under them. There is a skeleton hanging somewhere in the neighbourhood of every great city, and I have heard the rattling of the bones more than once hereabouts.

Now it is to the byways of this vast pleasure city that I would direct the footsteps of British workmen, who may chance to travel hither. I would lead them to places where they may have something that may be of use to them. I would conduct them behind the *Château d'Eau*—to a certain court of justice among other places. Here they should see some six or seven men, seated at a semi-circular table, presiding at a court of justice. They should recognize in these judges an equal number of masters and workmen, but all decorated alike with a silver star suspended about their necks by a broad black riband. They would be surprised to discover that this was a self-constituted court of justice, where quarrels between employer and employed were arranged, with little or no expense, and with perfect satisfaction to both parties.

A holiday, I acknowledge, is not to be given up to a severe study of the place visited. But, I contend, some use may be mingled with pleasure, and may give a special zest to the pleasure. We may learn something from intercourse with the most barbarous race. Surely, then, without much stretch of attention, even in a passing visit to Paris, our working-men may gather hints of some importance from a race as intelligent, skilled, and inventive as that which supplies every civilized capital in the world with art manufactures. The highways of Paris are enchanting; but from their glare and bustle it is refreshing to a thinking man to step aside and say to himself, "Let us see what is behind. Who works these wonders? Who fills these shops?" Who toils, and thinks, and plans, while this idle crowd sips its *absinthe*, and plays dominoes before the mid-day gun of the Palais Royal has summoned the *faineants* to breakfast?

#### SKETCHES FROM THE HOUSE.

BY THE SILENT MEMBER.

THE important party division in Committee on the Paper Duty is still being discussed, nor has the disaffection of the Irish members, which gave its chief interest to the debate, and threatened the existence of the Government, as yet subsided. When the House met on Thursday sen'night, Mr. Disraeli came out early in the debate, falling back on the plea that the Tea Duty reduction ought to have been preferred to the Paper Duty, and loftily disclaiming any desire to take advantage of a "miserable squabble in the Ministerial ranks." This did not, however, prevent the right hon. gentleman from being perfectly informed of everything that was going on, nor was his purist indifference at all reflected by his "whips," who were all night in the most amicable relation with the Irish members in the lobby and smoking-room.

Mr. Cobden brought a certain freshness of argument and weight of authority to the side of the Government. His long absence from Parliamentary debate, his public and gratuitous services in negotiating the treaty with France, his friendly and confidential relations with the French Emperor and his ministers, and even his failing health, which made him seek the sunny shores of the Mediterranean—from which he returns, like Bulwer-Lytton, with bronzed cheek and renewed vigour—combined to give interest and importance to his speech. Mr. Cobden has taken little share in the debates of late years. Considering, however, his long experience in the arena of public strife, it is surprising how much of the "knack" and fluency of debate he has lost. His manner to-night was hesitating. He paused sometimes for words, sometimes for ideas. His action was always "niggling;" to-night it was often ungainly as well. His voice is by no means pleasing: it is pitched in a high, sharp, monotonous key, that knows no rise or fall, and gives no relief to the ear. Yet his speech was effective. It was devoid of all rhetorical artifice, yet was replete with homely and common-sense views—clothed in the "unadorned eloquence" that moved the praise of Peel.

He considered the Paper Duty first *per se*, and then in its relations to the Opposition. Cobden, next to Bright, is a master in the *argumentum ad hominem*. He looks at the Opposition benches, points the finger at them, reasons with them, addresses them directly as "you," and discusses what it would be best for "you" as a party to do. An Opposition will listen with all their ears when an orator offers to show them "something for their advantage," and will slacken somewhat in their antagonism when any one can prove that the course they are taking injures their prospect of office. Mr. Cobden moreover belongs to a party who have no particular affection for Palmerston, Russell, and the Whigs. They have put Lord Derby in Downing-street more than once; and when the hon. member for Rochdale sighed for an Opposition of sensible views and opinions upon which the country could fall back when the existing administration failed to do its duty, the Derbyite benches were not insensible to the desire of being accounted such an Opposition.

Mr. Cobden was heartily cheered by the Ministerial benches, and especially by the independent members below the gangway. Why don't they set up for a party, and elect Cobden for their chief? Bright is the better orator, but is wholly unfitted for the leadership of a party. He is hard and unyielding.



inspires no enthusiasm, and attaches no friends; has no sympathy with the popular instincts of Englishmen, and is entirely deficient in that tact and management which are more necessary than eloquence for a party leader. The advanced Liberals (the term "Radical" is as much out of fashion as "Tory") represent large constituencies, and therefore carry a certain weight into the lobby, which is entirely independent of personal influence and accomplishments. Yet these advanced Liberals, who might offer the elements of a powerful and tolerably united party, have been content to act as a mere band of guerillas, with no acknowledged leader, no more cohesion than a rope of sand, and scarcely so much political influence as that wielded by Hennessey, Maguire, and the half-dozen members of the Pope's brass band.

It is generally admitted that the cheer with which the division was greeted was the loudest and longest-continued explosion of joy and triumph which has ever yet been heard in the new House of Commons, to go no farther back. The question before the House was, no amendment, but simply "That the clause do pass." When the Ayes were called upon to "say aye," they did not simply say aye, they roared aye. When the Noes were invited to make their demonstration, a "no" like the broadside of a man-of-war was the response. The division occupied fully twenty minutes, and as the members poured in from both lobbies, the House was crammed to excess. The anxiety to know the result was extraordinary. When Colonel Taylor came from his lobby, the Opposition felt sanguine of victory, and could scarcely refrain from giving tongue. The paper was, however, given to Mr. Brand, and then burst forth a shout of triumph so wild and exulting, that rafters shook and corridors echoed to the sound. The Irish defection from the Whigs had been balanced by the Conservative defection from the Derbyites. The cheering was all the more tremendous, too, because, up to the present moment, all the exultation had been on the side of the Derbyites. Ever since the Mansion-House banquet they had crowded with three-hundred chattering-power. When they were defeated by a majority of eighteen on Mr. Horsfall's motion, they shouted as if they had upset the Ministry. The cheer to-night was partly due to the reaction of surprise, but partly also to the determination not to be cowed and crowded down by an Opposition which had done more than its fair share of jubilation, and had been rapturously grateful for very slender mercies.

The members who went home immediately after the division lost a great treat in our Noble Viscount's account of his interview with Father Daly. It did not appear how Father Daly contrived to gain admission into Cambridge House, for our Noble Viscount frankly told him he represented nobody—neither the Galway Company nor the Irish members. The Father then pressed our Noble Viscount to see a deputation of Irish members, but was reminded that this was a matter between the Government and the Galway Company, and not between the Premier and the Irish members. There would be a discussion on the contract, the Irish members would take part in it, and the House of Commons would be the place for their representations. At each step in the narrative of our Noble Viscount's Arcadian simplicity, the House was convulsed with laughter. Step by step Father Daly was led on from covert hints to a plain and direct avowal of an unconstitutional and menacing action upon the Government. Our Noble Viscount, for example, could not perceive why the Irish members wished to see him on Monday, of all days in the week, when the matter set down that night was the Budget, and not the Galway Contract. "There is no reason why I should receive a deputation of Irish members on that day," said this simple-minded Minister, "because there is no discussion on Monday about the Galway Contract."

Father Daly walked bodily into the trap. "In truth," said he, "I am anxious that you should see them on Monday, because they must take action on the subject, and that action must be taken on Monday evening." This was enough for our Noble Viscount. The Irish members were ready to vote against their consciences on the Paper Duty, unless our Noble Viscount would act according to his conscience in regard to the Galway contract. "Oh!" said our Noble Viscount, as if a new light had flashed in upon his mind, "now I understand you!" He had hooked his fish, and bowed his Galway visitor out with the statement, that this being the state of affairs, he must entirely decline seeing any of the Irish members. The House laughed immoderately at the whole story of the interview with the Rev. Father, the mirth reaching its climax, as in the "School for Scandal," when the screen fell, disclosing Hibernia in a very equivocal position, from which it requires a great deal of explanation to extricate her.

The toast in Parliamentary circles since the last division on the Paper-Galway vote, is "the Conservatives who stayed away and who voted for the Government." It must be remembered we have them to thank for the postponement of a dissolution of Parliament, which, on the previous Monday, appeared imminent. The intense dislike to another dissolution, which was shown all through last Session, again operated powerfully in staying off the event. Now and then, a general election cannot be shirked; but sometimes it may; and this was one of the cases. In considering the probable state of parties when Parliament reassembled, a majority of Irish Roman Catholics being confidently relied upon by the Derbyites, the *quid pro quo* was anxiously revolved by the moderate Conservatives. Some of them would not like to see Lord Derby throw cold water upon Sardinia, encourage the Pope in holding Rome against the general wish of Italy, and lend his moral influence towards re-establishing the cruel despotism of Francis II. of Naples. This, however, seemed to be the price a Conservative administration would have to pay for the active patronage of the Irish members. The prospect was not pleasant to Protestantism on the Derbyite benches, to say nothing of the Government being left with the Paper Duty, and the unsettled constitutional question of privilege on its hands. All these difficulties have been avoided by the majority of fifteen on Thursday sen'night, and members who would not like to express their delight in public do not hesitate to avow their obligations to the honest and independent Conservative members who, to all appearance, have saved us from the hustings this year, and maintained Lord John at the Foreign Office.

A TEDIOUS WRITER.—"A tedious writer," says Bishop Hurd, "is one, not who uses many words, in long or short sentences, but who uses many words to little purpose."

#### THE OPENING OF THE NEW HORTICULTURAL GARDENS AT SOUTH KENSINGTON.

THE fate that usually attends a Chiswick day was only just escaped on Wednesday, on the occasion of the inauguration of the new gardens by the Prince Consort. For months the country has been calling out for rain in vain, and just as all the fashionable world were pleading for just one fine afternoon more, the rain came down in a perfect deluge. One o'clock was the hour appointed for the opening of the grounds, and just at that time the heavens seemed opened and the accumulated rain-fall of a month to have set in in order to keep faith as regards the usual unpropitiousness of a Chiswick fête-day. Possibly, however, the change of *venu* has excited the pity of the clerk of the weather, as long ere the appointed hour for opening the gardens had arrived the afternoon brightened, and continued henceforth fair.

It seems a singular contradiction to the usual order of things, that while our city merchants are escaping by rail into the country, in order to enjoy the flowers, that the great gardening society should deliberately bring their principal garden within the limits of the metropolis, and plant it in the centre of a rising fashionable suburb. "Do you expect roses to grow here?" we asked one of the gardeners. "Well, sir," he said, "we can wash every individual tree, if we like to do so, twice a day by means of the hose and jet." This abundance of water is the protection the society rests upon in the conflict it has deliberately sought with the blacks in their new location, and we trust it may not be deceived.

The confined nature of the space occupied by the new grounds, 22 acres, and its form, an oblong surrounded by houses, almost necessitated the adoption of the Italian form of garden, which from its regularity accords more with architectural embellishments than the more irregular English style. There can be little doubt that art has done its utmost to make this garden worthy of the metropolis. As yet they are far from complete; the turf in many places is not laid down; the flowers were only bedded by the morning of the fête; the painters, plumbers, and glaziers on the Tuesday were apparently in the midst of a week's job; yet by the time the doors were thrown open, and the brilliant throng began to pour into the grounds, the whole seemed as perfect as though it were a scene at a theatre. The position of the grounds with respect to its main building reminds one somewhat of the Crystal Palace. The fall of the ground is certainly not so great, but the same advantage has been taken of the elevated point, to plant thereon the beautiful conservatory. The form of the building is, in our opinion, much more elegant than the great palm house at Kew; it also is superior to it in height, at least. Like the Palace also, it has wings in the form of Italian arcades, which sweep round the upper end of the garden with charming effect. Lighter arcades are continued right round the enclosure, in the form of an elegant colonnade, open towards the gardens, the arches being supported by terra-cotta pillars, taken from the cloisters of St. John Lateran, at Rome. With a due regard to the inclemency of our season, and possibly with a special eye to Chiswick weather, the arches have been glazed to within a yard of the top with large sheets of glass.

Thus the grand conservatory is in communication, right and left, with upwards of two-thirds of a mile of covered promenade, which commands what will be one of the most beautiful gardens in Europe. We presume that this arcade will be warmed in cold weather, in which case the invalid will have, indeed, a splendid walk in store for him. The garden, as yet, is quite in its infancy; nevertheless, trees of at least ten years in growth, the poplars thirty feet in height, are already flourishing here, in full leaf. For the last two years, these rather advanced nurslings have been in a state of preparation for their removal to the present site, and many of them have travelled all the way from Exeter. The Rhododendron-beds are in full bloom, and one night was sufficient to plant thousands of the newly-made beds with geraniums, calceolarias, and verbenas. But these gardens do not depend upon flowers altogether for their colour. The Louis Quatorze style of ornamenting with coloured gravels has been revived here with marked effect. On four gently sloping grass lawns, the national emblems have been worked in this manner. The rose, shamrock, thistle, and leek, stand painted, as it were, upon the turf with all the brilliancy of mosaic work. Even the shading of the flowers, such as the thistle and rose, is given by different tinted fragments of glass.

The colours are prevented from running into each other by edgings of box, and the effect, though highly artificial, is very brilliant. The last touch had but just been given to the different details in the garden, when at 5 p.m. the National Anthem proclaimed the arrival of the Prince Consort. Instantly the volunteers in their scarlet uniforms, who flanked on either hand the paths that lead from the council room to the conservatory, became rigid red lines, and after a little delay, the procession was formed, and advanced slowly between the guard of honour. This procession was in itself an epitome of English society. First came the foremen of the gardeners, acute, hard-faced working-men, melancholy and sheepish, and looking very much as though they were assisting at a funeral; then followed the foremen of works, clerks, and contractors, men looking business every inch. We cannot say that the members of the floral and fruit committees evidenced in any way signs of their specialities; indeed, the smooth black broadcloth obliterates all such signs most ruthlessly. As the representatives of the social pyramid rose higher, however, the heads became of higher cast. Mr. Sidney Smirke, Capt. Fowke, Mr. Redgrave, Mr. Westmacott, and Earl Somers, told us that the arts and works committee were passing. Then came a cloud of faces *Punch* has made familiar to all the world—Dizzy and Gladstone, Palmerston, Derby, Granville, Cobden, Gibson, and a crowd of others, members of the two Houses, proclaimed the passing of our legislators. And then the Prince Consort, leading the Princess Mary, radiant with the beauty of her race, gave the finishing touch of royalty to the moving mass.

Next came the Prince of Wales, with one hand in his pocket, talking very unconcernedly to the Duke of Cambridge, and, observed of all observers, the Princess Alice, walking beside her betrothed, the Prince of Hesse. The younger members of the royal family followed, and the Count de Flanders, towering by the head above them all. Thus formed, the procession moved amid a treble hedge of bright muslin and red coats up the central pathway towards the conservatory, in the middle of which Dr. Lindley, the Secretary of the Society, read to Prince Albert an address from the Council. The Bishop



of London then said a prayer, in which to our minds the garden, as a relic of Eden, seemed to be dragged in in a somewhat overstrained manner. After surveying the splendid show of azalias, orchids, and roses, which made the conservatory a perfect bower of colour, from the upper gallery of which thousands of young bright eyes looked down, the royal party proceeded to a spot selected for planting a *Wellingtonia gigantea*. All the royal children had a finger in the pie: the spade was touched by every little hand. May the royal line who planted this tall pine last as long as the tree itself!

The royal party now surveyed the flowers and fruit in the eastern arcade, returned to the conservatory, and passed out along the western arcade, which was also filled with flowers, at the end of which refreshments were served. The aspect of the gardens as the procession passed out was quite charming. The two arcades, in which Flora encompassed with her two arms, as it were, the vast assemblage at the upper end of the gardens, were densely packed with gaily dressed ladies, whilst the openings of the arcades themselves, with their beautiful details from the Villa Albina, at Rome, were rendered bright and festal-looking by the looped curtains of white and burnt sienna. The tops of the northern arcades were likewise lined with brilliant crowds, and over all, as a fitting background, rose the splendid elms which served as an avenue to the old Gore House. We have never seen any spectacle in which such a happy Italian effect was given to a *fête* in this country, and it only required a few coloured streamers to have made the illusion complete. The sun might have been a trifle brighter, but, on the whole, the opening of the gardens was a complete success, and we trust generations yet unborn will tread with delight these beautiful grounds, the first in which architecture and floriculture have gone hand in hand, and have succeeded in producing an effect which may be worthily compared with the best efforts of our Parisian neighbours.

#### THE FOURTH OF JUNE.

On Tuesday last, the utmost energies of two railways were taxed to convey a vast body of spectators to the annual Eton regatta, which seems to lose none of its charms by repetition, and to which, in this instance, was added the novelty of a review, by Lord Elcho, of the Eton College Volunteers. The military portion of the spectacle took place in the morning, where, in the playing-fields, four companies, each about forty-five strong, in grey uniforms faced with the Eton blue, and armed with light guns, performed many of the most difficult evolutions of regular infantry. They marched in line, they marched in column, they wheeled, they formed one large hollow square, and again broke into small solid rallying squares, with a rapidity and precision which elicited the admiration of experienced officers; and they fixed bayonets and charged with an impetuous vigour which caused a wish that the French Emperor could see them, to find utterance from many a smiling lip of the fairer witnesses of their patriotism.

The naval parade, as all the world knows, took place later in the day. We need hardly describe what has been described so often before,—how at Surley Hall, as at Copenhagen, “the *Monarch* led the way;” how the hills of St. Leonard’s echoed the cheers which accompanied the standard toasts; how the fireworks lit up the shades of evening as they descended on “the stately brow of Windsor’s heights;” or how the acclamations of the crowds that thronged both banks of the river hailed the closing transparency of “*Floreat Etona*,” and mingled with the triumphal notes of “*Rule Britannia*” and “*God save the Queen*,” with which the military bands terminated their share in the joys of the day.

Indeed, if these festivities, cheering as they were, had been merely the merrymaking of a schoolboy’s holiday, we should probably not have thought them worth mentioning at all; but they are far from deserving to be looked at in so limited a point of view. They form a most important ingredient in the purely English system of public-school education; and, as such, they have a most important influence on, and are, at the same time, a very striking indication of the national character.

The peculiar characteristic of public-school education is that, from the very earliest age, it treats the pupils partly as boys, and partly as men. In all that concerns their lessons and their discipline, it exacts implicit obedience from them as boys; in all that concerns the disposal of their leisure, the disposal of their money, in all their amusements and recreations, it treats them as men, and leaves them very nearly as much discretion as the business of life, the calls of position or of duty, or the influence of casual circumstances, allow to the greater portion of the full-grown members of society. It cannot be denied that the liberty thus allowed is not without its dangers, and that with some dispositions it leads to evil; still, on the whole, we believe it to be a wiser system than restraint. And this principle is nowhere carried more completely than in this queen of our public schools—Eton; and is never more fully developed than in such spectacles as those to which we refer. The greater part of the spectators are, as was natural, those who either from old recollection or from present connection, are personally interested in Eton; but others were there also who were drawn thither by no such ties, who therefore looked on it with perfect impartiality, and yet who were deeply interested and impressed with all they saw and heard. Such persons were greatly struck both by the behaviour of the boys when seen by themselves, and also by the confidence and cordiality existing, as was manifested throughout the day, between them and their masters.

In the boys, when by themselves, they remarked a freedom and manliness of demeanour which testified, with gratifying plainness, to the general independence of thought and feeling in which alone they could have originated. Their bearing toward their masters they pointed out as marked by that respect unmingled with restraint, and deference untinged with fear, which present the closest resemblance to the feeling of the child towards its parent, which it is one great object of education to reproduce on a more extended scale.

Nor did it escape their notice that the demeanour of the masters towards the boys was just such as they might have expected to produce such a result. In them they saw a cordial friendliness towards their pupils, evidently not put on for the day, but being the habitual characteristic of their intercourse; an eager interest in their reputation and skill; and, as they beheld the headmaster pressing among the throng around the supper-tables at Surley, and

\* The *Monarch* was the ship that led the fleet at Copenhagen. See Southey’s “*Nelson*.” The *Monarch* is the name of the Eton ten-oar.

interchanging a smiling jest with the captain of the boats, content that, for that evening and in that arena, he should be a greater man than himself; what they admired seemed to them fully accounted for; and they equally praised the system and those engaged in carrying it out, for the happy combination of liberty without licence, independence without arrogance, and humility without subservience, which every circumstance of the day presented to their view.

The whole scene, when we consider the class of boys engaged in it, and the future destiny of many of them, as hereafter to become wealthy nobles and hereditary legislators of the country, it is hardly too much to pronounce one of national importance. It is a great thing for the nation that such boys should be led from their early years to direct their superfluous energies and their superfluous means in innocent, vigorous, and virtuous channels. Recreations, such as those which the Fourth of June brings round at Eton, are far removed from idleness; properly understood they are as much a part of the business of life as its severer studies. We do not want a nation of book-worms or philosophers, but of active energetic men; and here we have the largest school in Britain devoting its hours of pastime, not only to strenuous, healthy exertion—the necessary training for which is, in itself, useful education,—but (as far as a large portion of them are concerned) to that very form of exertion which is practised from a belief of their duty to their country. They feel that country to be menaced by possible dangers, and, with a thoughtfulness beyond their years, they lose no time in qualifying themselves to be, as it may be the duty of many of them hereafter to be, leaders of their countrymen, if ever the menaced danger should arrive. They are fitting themselves for command by thus voluntarily showing themselves capable of obedience. And we may see another proof of how judiciously the authority of their masters is exercised, when we see them, the moment they are released from the superintendence of that authority, voluntarily put themselves under the command of the drill-sergeant. A nation whose boys are such, will never want, not only gallant and fearless, but wise and governing men. And the system which makes them such will triumph over all the cavils of utilitarians, and the theories of philosophers, by the practical results which it has hitherto produced, and which it may still be seen producing.

#### CONTEMPORARY SCIENCE.

THE present seems to be pre-eminently a colour-making age, and the raw material appears to be connected in some mysterious way with the production of gas. An offensive smelling oil accompanying tar in the preparation of this illuminating agent has proved, in the hands of clever chemists, a fruitful source of terrifically long names and beautiful colouring matters. Coal tar has thus given to science bodies rejoicing in the euphonious names of cyantriphenyldiamine, biethylenebiphenyldiamine, methylethylamylphenylammonium; whilst at the same time it has given to commerce the magnificent colouring bodies, named azuline, roseine, emeraldine, violine, &c. Another waste product in the manufacture of gas is now commencing to bear fruit in a similar manner, and as a first contribution has yielded a scarlet of such permanence and intensity as will bid fair to eclipse the coal-tar series of colours. The new claimant for tinctorial honours is naphthaline, a solid crystalline body, which is produced in enormous quantities in gas-works, but which has not yet found any useful application. A theoretical relationship between this body and alizarine, the gorgeous colouring matter of madder, has been, on more than one occasion, pointed out; but the great problem of the easy conversion of the waste product, which can be obtained at an almost nominal price by the ton, into a colouring body which has lately been sold at two shillings per grain, has only just been accomplished.

A French chemist, M. Z. Roussin, has for some time been occupied in preparing coloured derivatives from naphthaline, and by appropriate treatment has produced various beautiful shades of colour, from a faint blush to a deep maroon, according to the strength of the material, the colours, moreover, being of remarkable permanency, unchangeable in the light, and not attacked by any bleaching agent. In some of his researches, being struck with the similarity of a reaction of one of his compounds with the colouring matter of madder, he more fully investigated the matter, and has now been rewarded with the grand discovery that the superb and costly scarlet dye, alizarine, may easily be prepared from naphthaline. The artificial dye has been found to present exactly the external appearance of the natural colouring matter; it volatilises with a yellow vapour, yielding dark red crystalline needles; it dissolves in alkalis with a beautiful deep blue-purple colour; and furnishes, like madder alizarine, most beautifully coloured cakes. Artificial alizarine dyes like natural alizarine, and imparts the same pure tints.

Authentic accounts have reached us of a no less curious phenomenon than a fresh water spring bubbling up in the midst of the ocean. It is situated about eight miles from the shore, on the coast of Florida. Seen from a distance it has the appearance of a breaker, boiling up with great violence, and has doubtless been often noticed and avoided by vessels, who upon nearing it have hastily put about from, as they thought, imminent danger, and reported seeing a rock with water breaking over it. There is, however, no danger in its vicinity, as there are five fathoms of water between it and the shore; ten fathoms of water are found to the seaward, but no bottom can be reached with the deep sea lead and thirty fathoms of line at the spring itself. The *Harriet Lane*, a revenue cutter on the coast, has passed through it several times, and water has been drawn from it by a bucket thrown over the side. It is quite fresh, and by no means unpalatable to the taste.

#### VISITATION OF THE ROYAL OBSERVATORY.

On Saturday last the Astronomer Royal held high court at Greenwich, and the Board of Visitors, with their chairman, the President of the Royal Society at their head, accompanied by a retinue of astronomers and those interested in astronomy and its kindred sciences, assembled, as is their annual custom, to inspect the magnificent establishment which has done so much for astronomical science.

Among those present we may mention General Sabine, Capt. Secombe, Capt. Jacob, Rev. C. Pritchard, Professor and Mrs. Stokes, Professor and



Mrs. Miller, and Messrs. Warren de la Rue, Otto Struve, W. R. Birt, W. R. Grove, J. Fletcher, G. F. Pollock, T. Cooke Gassiot, Arthur Cayley, Stevens, C. V. Walker, &c.

We can bear witness to the searching scrutiny to which each instrument and each arrangement in turn was subjected, and to the admiration called forth by each part brought under notice. The contrivance for opening the shutters of the dome of the great equatorial was much admired, and as much may be said for nearly every detail, which seems perfect of its kind.

The magnificent south-east equatorial was this year, as last, one of the principal objects of attention, and differing entirely in design from the massive transit and alt-azimuth instruments, was as eloquent an argument in favour of cast-iron and cross-bracing as they are of stone and solidity; the north-polar axis, however—and we were not alone in noticing it—seemed strangely disproportioned to the other parts of the instrument, owing, perhaps, to the numerous details which elsewhere strike the eye.

It is satisfactory to learn from the Astronomer-Royal that the object-glass, of 1275 inches in diameter, is of the "highest order," as fears were entertained at first of its defining power. We hope that its polish may always be as good as at present, for German glass has an unhappy tendency, we presume from some chemical action of one or more of its constituents, to lose it. The water-clock, which has now been brought entirely under command, received much attention; and we are sorry to learn that, from the bad position of the water-mains, it could not be used for some weeks last winter, on account of the freezing of the water. Although the Astronomer-Royal attaches no importance to this hindrance, it is a circumstance which should not be allowed to occur again.

The chronograph is now connected with the transit, alt-azimuth, and S.E. equatorial instruments; and such is the perfection to which this new method of recording transits, and time-observations generally, has arrived, that it is frequently in use, without any chance of error in reading off, for all three instruments at the same moment.

From the Astronomer-Royal's report, read on the occasion, we learn, that the fundamental meridional observations are still considered the peculiar and sacred charge of the Observatory. These observations, continuous from its foundation, are now so complete that an eminent foreign astronomer has declared, that were everything but the "Greenwich observations" destroyed, they alone would be sufficient to re-construct the science as it now stands. Bearing in mind, too, that Britannia rules the waves by means of the "Nautical Almanac,"—for, humbling thought! the proudest man on tallest quarter-deck is but a lost wanderer fearing dreadful wreck without it! while by its means each star becomes a guide; the whole face of heaven a vast dial plate on which the changing hours are written; and the boundless sea a way which no one may mistake,—bearing this in mind, let us congratulate ourselves that the "sacred charge" is so well fulfilled, for we learn that since the last visitation, no less than 4,034 transits have been observed, while the circle observations of all kinds amount to 3,335.

The alt-azimuth instrument, by whose means the moon, that "rebellious satellite," has at last been fairly caught by Hansen, is now employed in verifying the tables which have been calculated from the previous observations made by this instrument, and we learn that, on the occasion of the solar eclipse, the predicted place differed but 3 seconds from the observed one. The moon and stars have been observed 616 times in azimuth, and the moon alone 328 times in zenith distance, while the whole number of days of complete observations of the moon is—

With the alt-azimuth, 168, or 14.0 per lunation;  
On the meridian, 87, or 7.3 per lunation;

numbers much below the average, like the rest, on account of the excessive badness of the weather in the summer and autumn of 1860, and the spring of the present year.

The reduction and printing of the observations are well in hand, and the volume for 1860, in which we presume the views of Jupiter, Saturn, and Mars, taken in the great equatorial, will be included, will be doubtless highly interesting.

The eclipse volume, which, the astronomical world may congratulate itself, has taken much of the Astronomer Royal's time, and has proved a source of delay in the publication of the routine observations, we trust, too, will shortly be ready. We were favoured with a view of Mr. De la Rue's photographs (enlarged to 9 inches diameter), which are to illustrate it, and we doubt not that it will prove one of the most valuable collection of observations ever published on the subject.

The magnetical and meteorological instruments are doing good work, and are gradually being improved and increased in number. Our readers are doubtless acquainted with the beautiful adaptation of photography to the registrations of the observations made. We are glad to learn that time signals are now sent daily to almost all parts of the country, and that magnetical and meteorological observations, partially reduced, are sent every day to M. le Verrier's bulletin, and without any expense to the Observatory, by the Telegraph Companies, who, with the most praiseworthy liberality, have modified their own office arrangements, and given the use of their instruments and the time of their employes to the cause of science.

The proceedings at the Observatory were terminated at six o'clock, when the visitors adjourned to dine together, as is their wont, at the Ship Hotel at Greenwich, where Sir John Herschel took the chair. The attendance was unusually small, probably through the great meeting at the Society of Arts. The usual toasts were given. Professor Airy, in replying on behalf of the officers of the Royal Observatory, gave an admirable account of the various steps by which the Observatory had reached its present high degree of efficiency, and particularly alluded to the recovery of the long-missing manuscripts of Dr. Bradley. On the decease of Dr. Bradley, his executor, Mr. Peach, acting professedly in the interest of Miss Bradley, then a minor, carried off the whole of those documents. The son of Mr. Peach subsequently married Miss Bradley, and retained them, refusing to give them up except on receiving a handsome gratuity. Legal proceedings were commenced by the Board of Longitude for their recovery, to evade the consequences of which they were, in some manner not now able to be traced, transferred to Lord North, then Chancellor of the University of Oxford, by whom they were transferred to the University in 1776; but so negligent was Dr. Hornsby, who had them in his charge, that the first volume did not appear

until 1798. The effect of the proceeding of Mr. Peach and the negligence of Dr. Hornsby by cutting off, at the most critical period known in the history of astronomy, all access to the only observations on which reliance could be placed, retarded for forty years the progress of accurate astronomy. Through the influence of Dr. Jeune, the Convocation passed a decree on the 2nd May for their transfer to the Royal Observatory, and on the 7th ult. Mr. Dunkin was sent to Oxford to receive them; thus, after the lapse of nearly a century, a great act of justice had been completed, and the gap in the Greenwich manuscript observations filled up.

Professor Miller responded for the Royal Society, and Mr. Warren de la Rue for the Astronomical Society.

#### LEARNED SOCIETIES AND INSTITUTIONS.

At the Zoological Society, last week, Dr. J. E. Gray, V.P., in the chair, Professor Huxley, V.P., read a paper on the Structure of the Brain in the Monkeys of the genus *Ateles*, as exhibited in two examples of species of this form which had recently died in the Society's menagerie, and alluded particularly to the presence of certain characters in this lowly organized monkey, which had sometimes been relied on as those, by the absence of which the brain of all the quadrumana was distinguished from that of man.

Dr. J. E. Gray made some remarks on the habits of the larger Apes in a state of nature. Other papers of interest were read by Mr. O. Salvin, Dr. Gunther, Dr. Selater, and Mr. Gould.

At a general meeting of the Royal Asiatic Society last Saturday, the Right Honourable Holt Mackenzie in the chair, the following gentlemen were elected resident members of the Society:—The Right Honourable the Earl of Powis, Murray Gladstone, Esq.; John Scarth, Esq., and Dr. Burzjee. The Secretary read two papers, one being a memorandum by the Superintendent of the Geological Survey of India, on the non-existence of "true slates" in that country, and showing to what purposes they could be applied; the other, an abstract of reports drawn up by the Conservator of Forests in Bombay, on the cultivation of Imphee in that Presidency, and urging its more extended cultivation both for the extraction of its sugar and for its use as forage.

At the meeting of the Entomological Society on Monday, the President exhibited, on behalf of Messrs. Fenn, of Lee, a male example of *Saturnia Carpinii*, remarkable for having the wings on the left side coloured as in the female, the structure of the whole of the insect being that of the male sex. The Rev. Joseph Greene exhibited specimens of *Eupithecia tripunctata* and *E. trisignata*, the latter being new to Britain; and the Rev. Harpur Crewe exhibited drawings of the larvæ of these two species. Mr. Solomon exhibited a specimen of the extremely rare *Myrmedonia Haworthii* and *Byrrhus Dennyi*, from the neighbourhood of London; also *Ammocidius elevatus*, from Southport. Mr. Waterhouse exhibited a new species of *Ceutorhynchus*, allied to *C. sulcicollis*, but perfectly distinct, as shown by Mr. Waterhouse, who proposed for it the name of *inornatus*. Mr. F. Smith exhibited a living example of *Aspidomorpha St. Crucis*, a beetle of the family *Cassida*, which Mr. Smith characterized as the most beautiful insect he had ever seen, and words and art totally fail to give an idea of the gorgeous brilliancy of colour displayed on both the upper and under side of this tropical beetle while it is alive; after death, as in the other species of the family, the colours become obscure. This specimen was brought from Bombay, where it is common, by Captain Jones. Major-General Sir John Hearsey, K.C.B., exhibited numerous beautiful drawings of the transformations of Indian *Lepidoptera*, made in India by members of his family.

Mr. W. Wilson Saunders invited the members of the Society to an excursion from Merstham to Reigate, and to a collation at the latter place on the 21st instant.

The Memoir read was "On the *Ptinidae* of the Canary Islands," by T. Vernon Wollaston, Esq., M.A.

At the Royal Institution last week, Lord Wensleydale in the chair, Dr. Bond lectured "On the Nutrition and Reparation of Nerves." The lecture was to have been given by Dr. Waller, who was, however, prevented from attending by illness, and it was delivered by Dr. Bond, who had admirably made himself acquainted with Dr. Waller's views, and explained them in a very able manner.

The details of this lecture, with illustrations, will be given in our next number. On Monday, an extra evening lecture was given by Mr. C. T. Newton, the Keeper of Classical Antiquities at the British Museum, on the Mausoleum of Halicarnassus and the remarkable discoveries he had recently made upon its site; tracing the history of this famous monument, in ancient times considered one of the Seven Wonders of the World, and showing that, up to a period comparatively recent, some portion, at all events, of it was still in existence.

The Mausoleum, he stated, was originally constructed about the year B.C. 353, in honour of her husband Mausolus and as his tomb, by Artemisia, Queen of Halicarnassus. Two Greek architects, Satyrus and Phiteus, were employed on its erection; the most renowned sculptors of the age, Bryaxis, Timotheus, Leochares, and Scopas, were chosen to adorn its four sides with sculpture; while a fifth, Pythis, executed the marble quadriga which surmounted it. Several authors of Antiquity have left records of the general character of this building. Thus, Pliny states that it was, in shape, a parallelogram, the Northern and Southern sides of which were, respectively, 63 feet long, while those to East and West were somewhat shorter; that it was surrounded by 36 columns, the support of a pyramid of 24 steps, which tapered towards the top; and that its total altitude was 140 feet. In Martial, it is described as hanging in the air, in allusion, probably, to its peculiar structure; a description which recalls to memory the tale of the Hanging Gardens of Babylon. Lucian, in one of his Dialogues, introduces Mausolus, who speaks of his tomb as rich in sculpture of men and horses of the choicest workmanship and material; and lastly, Pausanias declares that the Romans admired it so much, that they called all subsequent great tombs after its name, *Mausolea*.

It is clear, then, that it was of old regarded as an edifice of singular magnificence. Subsequently to the fall of the Roman empire, there are but scanty notices of it, yet these are enough to show that it was still to be recognised. Thus, in the fourth century, Gregory of Nazianzus alludes to it, as do also Constantinus, Porphyro-Gennetus, and Eudocia in the tenth and eleventh; till, finally, in the twelfth, Eustathius says of it, "It was and is a wonder," from which we may reasonably infer that a considerable portion of it was at that time standing. From this period there is no record of it for some centuries, nor any means of ascertaining how far it had become a ruin, or when, indeed, the earthquake, to which its final overthrow may be most probably attributed, took place. A.D. 1404, however, the Christian knights of Rhodes took possession of Halicarnassus, and fortified it with a citadel, which they called the Castle of St. Peter, and Fontanus, the historian of the siege of Rhodes, with which he was contemporary, tells how a German knight, Henry Schlegelholz, commenced building this fortress out of the ruins of the tomb of Mausolus, a fact which, Mr. Newton adds, is completely



confirmed by his own examination of the present state of that building. It is also mentioned that this castle was twice subsequently repaired—first in A.D. 1482, and again in A.D. 1522. Of this last occasion and of the discovery of what, Mr. Newton, with reason, supposes to have been the actual tomb of Mausolus, a remarkable account has been published by M. Guichard, in 1581, who states that he heard this story from Dalechamp, the editor of Pliny, who received it from M. de la Tourrette, who was himself present at the last demolition of the Mausoleum, the object of which barbarous act was to procure squared stone for the construction of the castle.

Mr. Newton read an extract from this most curious narrative, and expressed his opinion that the gold ornaments, &c., said to have been seen by the knights within the tomb were probably analogous with those discovered in the famous sepulchre of Poul-Oba, at Kertch.

Having given this slight sketch of what was previously known of the Mausoleum, Mr. Newton proceeded to describe the course of his own researches, which have had the remarkable success of satisfactorily proving not only the position of this famous monument, above the Agora, in the centre of the Ancient City, but also of determining the style of its art, and the general character of its structure. He stated that he was first led to make inquiries about the Mausoleum by the arrival, in 1846, at the British Museum, of several sculptured slabs, which had been obtained from the walls of the castle of St. Peter through the influence of Lord Stratford de Redcliffe, then the English Ambassador at Constantinople; and that he was further stimulated to make excavations, with the view of finding the actual site of the tomb, by having noticed, in 1855, several lions' heads still projecting from the walls of this castle, which, like the slabs previously procured, he had no doubt had once belonged to the Mausoleum.

In 1856 he commenced excavating, and at intervals pursued his researches till the spring of 1859, proceeding gradually, step by step, by mining under ground covered by modern Turkish houses and gardens, which he had to buy up. He began near a spot where, many years ago, Professor Donaldson had noticed the remains of an Ionic building, and where he had himself observed many fragments of Ionic columns, the walls of the fields and the houses around being, for the most part, built of squared pieces of Parian marble. He soon came upon a portion of the body of a colossal lion standing on the top of a wall, two or three courses of which still remained; and, shortly after, on a colossal arm, the forehead of a horse, several fragments of frieze in high relief, and many architectural mouldings. Not long after this, he met with an immense equestrian figure wearing loose Asiatic trousers; a large collection of fragments of statues, which, on being reunited in England, have produced a male and female figure of exquisite workmanship (the former, doubtless, a representation of Mausolus himself, and the latter of a goddess who must have stood near him at the top of the building, together with all the architectural portions required for the determination of the Order, viz., drums of columns, bases, capitals, two stones of the architrave, the bed-mould of the cornice, and the cornice itself. Besides these, great portions of two colossal horses, unquestionably those of the marble quadriga, executed by Pythis, were discovered, and several stones which he had reason to believe formed the steps of the Pyramid, together with portions of the felly, spokes, and the outer rim of one of its wheels.

By the middle of 1857, Mr. Newton added, that he had determined the base lines of the original building (every fragment of which had been removed by the Knights, or subsequently), and had proved that the area wherein the edifice had stood was a parallelogram, the Western side of which was 110 feet long and the Southern 126. The whole of this area was cut out of the native rock, a volcanic trachyte, to depths varying from two to sixteen feet below the surface of the surrounding fields.

Mr. Newton then proceeded to discuss the evidences of the character of the Mausoleum, as determinable from the fragments he had excavated, and pointed out the difficulties which had beset earlier inquirers in their attempt to re-construct the Mausoleum from the descriptions of the ancients. He remarked, that architects had been prone to imagine corruptions in the texts of the old writers, whenever the numbers given by them did not happen to square with their modern theories; that Pliny's smaller numbers must be taken to be those of the *cella* of the building; and that his "*totus circuitus*" of 411 feet must express the measurement of the entire space occupied by the thirty-six columns which, at a considerable distance from it, surrounded this *cella*. Mr. Newton further showed that, measuring the trend of the stones (supposed to be the steps of the Pyramid, and which were uniformly found to be polished on the projecting portion forming this tread), this circumference could be shown to be 412 feet, a coincidence of numbers with that given by Pliny too remarkable to be accidental.

Further elements for calculation were also provided by the happy discovery of the piece of the rim of the chariot wheel; for, by means of this, it was easy to strike the curve, and to ascertain that the total diameter of the wheel must have been 7 feet 7 inches. Again, if the wheel was 7 feet 7 inches in diameter, and the length of the horses not less than 10 feet, the space required for the quadriga would be 20 feet; and, allowing 2 feet as margin, the whole length of the area on which the quadriga stood, at the top of the building, must have been 24 feet. Further, from the analogy of the usual form of the Greek chariot, it is probable that the figures stood on a level with the axis of the wheel; if so, they must have been 3 feet 9½ inches (half the diameter of the wheel) above the base on which the quadriga was placed; and that this base was one foot thick is certain, as a fragment of it has been found attached to one of the horses' hoofs. If, then, the height of the horses be 10 feet, that of the quadriga, inclusive of the base, will be 14 feet 9½ inches; and this, added to the height of the pyramid (to wit, 24 steps of 11½ inches thickness, or 23½ feet), will give 38 feet 3½ inches for the total height of quadriga and pyramid. This is curiously near the height given by Pliny, viz., 25 cubits, or 37½ feet.

Mr. Newton then went on to show that it might be further calculated, from the size of the *frusta* of the columns, that the height of the Order was the same as that of the pyramidal portion it supported, and that, therefore, of the 140 feet of total height, 75 would be occupied by the columns, architrave, and pyramid, leaving 65 unaccounted for. This was a puzzle the theoretical restorers, architects, and others had failed hitherto to resolve; but a comparison with the tombs still existing in the adjoining country, in Caria itself, at Mylasa, in Lycia, and at Souma, in Algeria, shows that it was not unusual to erect such monuments on very lofty basements. He added, that the description of the funeral car of Hephæstion throws much light on the subject; that the deep cutting of the bas-reliefs, thereby producing very dark shadows; the sparse and scattered character of the composition, and the length of the individual figures, all favoured the notion, that they were intended to be seen at an unusual height (perhaps not less than 90 feet), and that, therefore, every precaution was taken to ensure distinctness.

Mr. Newton concluded his interesting lecture by stating that he had, he believed, discovered the very stone which had closed the entrance to the original Sepulchre of the King,—a huge block of marble, weighing ten tons, carefully grooved at the edges and then lowered by machinery into sockets, like a port-

cullis. Close to it was also a staircase, which he believed was made to enable the body of Mausolus to be lowered into its resting-place; the numerous statues of lions which had been met with having served, after Greek fashion, to guard this Royal Sepulchre. Lastly, Mr. Newton added, that the whole of the sculptures had once been painted, the flesh generally a dun colour, with an ultramarine background.

At the general monthly meeting the Rev. J. Barlow, M.A., V.P., F.R.S., in the chair, the secretary announced that His Grace the President had appointed the following Vice-Presidents for the ensuing year:—The Lord Wensleydale; the Lord Stanley, M.P., F.R.S.; Sir Henry Holland, Bart., D.C.L., D.D., F.R.S.; the Rev. John Barlow, M.A., F.R.S.; John Peter Cassiot, Esq., F.R.S., and William Pole, Esq., F.R.S., the treasurer. The following members were elected:—Frederick Augustus Burgett, Esq.; John Dobie, Esq.; Henry Wells Foote, Esq.; William W. Gull, M.D.; John Philip Malleson, Esq., B.A.; John Wells Wainwright, M.D.; and H. A. Pitman, M.D., was admitted a member of that institution.

The paper read at the Photographic Society, on Tuesday, was by Mr. Heath, "On Professor Way's Electric Light and its fitness for Photographic Printing and other purposes."

At the Geological Society, on Wednesday, Leonard Horner, Esq., President, in the chair, five papers were read; the first, by Mr. H. C. Salmon, "On the occurrence of large Granite Boulders at a great depth at West Rosewarne Mine, Gwinear, Cornwall." These boulders were found embedded in the "killas" or slate rock, generally supposed to be of Devonian age, two miles from any granite, at a depth of seventy-five fathoms from the surface, by the side of the lode or vein, accompanied by numerous smaller boulders and pebbles of porphyry and "capel,"—the local name for a siliceous rock found in the neighbourhood of the lode. The length of the two largest boulders was 4 ft. 2 in. and 3 ft. 10 in., as far as they could be seen, penetrating into the level from the side and roof; but their full size must have been at least 6 feet across. Mr. Salmon pointed out that these boulders and pebbles were always found in the neighbourhood of the lode, with which they were so evidently associated that it was impossible to attribute their origin to the period of the original deposition of the strata. Whence it would appear that they afforded evidence of the fissure having been open, and the lode having originated subsequent to the elevation and denudation of the granite ranges—a conclusion which is inconsistent with the generally received views concerning the origin of metalliferous lodes, which is, that they are essentially hypogene, and have necessarily originated, like granite itself, at great depths, under the cover of great masses of strata since removed by denudation.

Two papers, by Dr. Dawson, were then read "On an erect Sigillaria from South Joggins, Nova Scotia" and "On a Carpolite from the Coal Formation of Cape Breton." The chief points of interest in this paper were the new ideas Dr. Dawson propounded respecting the growth and aspect of Sigillaria and his assignment to them of the coal-fruit, *Trigonocarpum*, from the ordinary abundance of both, and their common association in beds in which the remains of coniferous trees, to which they have hitherto been usually assigned, are comparatively very rare.

The next paper by Mr. Whitaker, of the Geological Survey, described a bed of re-constructed chalk, eighteen feet thick, near Reading, underlying Tertiary strata. Mr. Prestwich, however, seemed to think it might probably be true chalk in a rubby condition, as the tertiary beds usually rested on an uneven surface of solid chalk.

The last paper was a very interesting one on some remains of macrurous crustacea from the Redgrave Colliery, and from the Glasgow coal-field, which were described by Mr. Salter, whose diagrams exhibited a fully restored figure of one of the species described, and enlarged details of the other specimens. One of the forms noticed was that described under the name of *Apus dubius* many years since by Mr. Prestwich from Coalbrookdale, and which was now shown to belong to the Macroura.

On Wednesday, at the Society of Arts, a very important meeting was held, under the presidency of the Prince Consort, the subject being the "International Exhibition of 1862." In this paper, Mr. Hawes gave an account of the early exhibitions of the Society of Arts, the origin and progress of the Great Exhibition of 1851, and then proceeded to detail, as far as was known, the plans of the Royal Commissioners for the forthcoming one of 1862.

The author next took a comprehensive view of the progress of manufactures in our own and other countries, of the general state of trade, and of the disturbed political condition of foreign countries, and the bearings of these subjects on the success of the intended Exhibition. The question of reduced prices for the working classes on certain days was then very properly argued, but we fail to see the wisdom of selecting Monday as a working-man's day. The half-holiday Saturday might surely more appropriately and conveniently be chosen for this purpose; and if it were then found desirable, one or more days could be taken for the like purpose in addition, as was suggested.

The conclusions Mr. Hawes came to were that if we should be too easily influenced by the political events passing in other countries, it would be difficult to find a time to hold an Exhibition; so that such an argument would be equivalent to saying that an International Exhibition should never take place. This reasoning is inconsistent with the object of such demonstrations; for if their highest and most interesting purpose be to cultivate the relations of peace, amity, and commerce between nations for the benefit of all, it is just at the time when Governments appear to be forgetting their duties to their people, or when nations are forgetting their duties one towards the other, or when people of the same nation, stirred up by the demagogue or bigot, enter on the strife of war, that England, confident in her own power, confident in the principles which guide her rulers and govern the actions of her people, should show that, in the midst of wars and rumours of wars, she can uninterruptedly pursue her peaceful and industrial career, and be ready to exchange everything she produces with every other country, and to expose, for the inspection of all, the latest results of her national industry.

He thought, then, the political aspect of the present time—the strong assurances of support which we have received from our colonies and from foreign countries—the great extension of our commerce and trade—the improved social and intellectual condition of the people—the position we maintain in the production of works of fine art—our chemical and scientific discoveries, and our improved and new machinery applied to all branches of industry since 1851—setting up in high relief, as they do, the advantages derived from the peace and freedom we enjoy, ought to stimulate our exertions to make this Exhibition worthy of the great nation which undertakes it—of the great country in which it will be held—and of the great, wise, and good Sovereign under whom we have the happiness to live.

At the Society of Antiquaries, on Thursday, there was an "Exhibition of Illuminated MSS." Remarks were made by R. R. Holmes, Esq., of the British Museum, and by William Tite, Esq., M.P., V.P.S.A., who occupied the chair.



## ASTRONOMICAL NEWS.

UNDER this head will be given, from time to time, accounts of the latest discoveries in the science; more especially, however, we propose giving ephemerides of new comets and planets. These bodies, the former in particular, often being favourably placed for observation only for limited periods of time, it is of the utmost importance that immediate observations should be made. There are many private observatories in this country, more or less dormant, because their owners do not know what to do, beyond affording amusement for their own circle of friends. By publishing in the columns of this journal reliable positions of new comets and planets, we apprehend that important benefits may be conferred on astronomy, if such of our readers as possess instruments will, on their part, second our efforts.

Ephemeris of Hesperia (68), by  
M. Schiaparelli.

	R. A.	Decl.
	h. m. s.	° ' "
June 9 ...	10 53 5	+6 34.7
10 ...	10 54 8	6 30.6
11 ...	10 55 12	6 26.1
12 ...	10 56 16	6 22.7
13 ...	10 57 20	6 18.3
14 ...	10 58 25	6 14.0
15 ...	10 59 32	+6 9.5

June 5, 1861.

Ephemeris of Leto (69), by M.  
Seeling.

	R. A.	Decl.
	h. m. s.	° ' "
June 9 ...	13 42 57	-10 18
10 ...	13 42 41	10 18
11 ...	13 42 25	10 19
12 ...	13 42 11	10 20
13 ...	13 41 58	10 21
14 ...	13 41 47	10 22
15 ...	13 41 37	-10 23

C.

## METEOROLOGY FOR THE MONTH OF MAY DURING TWENTY-ONE YEARS FOR THE NEIGHBOURHOOD OF LONDON.

(By JAMES GLAISHER, Esq., F.R.S., Royal Observatory, Greenwich.)

Years.	Mean Reading of Barometer reduced to Sea Level.	Highest Reading of the Thermometer.	Lowest Reading of the Thermometer.	Range.	Mean Temperature of the Air.	Difference from Average.	Degree of Humidity.	Rain.
	In.	°	°	°	°	°		In.
1841	29.91	82.8	41.2	41.6	56.8	+4.0	80	14
1842	29.96	74.7	36.4	38.3	53.2	+0.4	76	17
1843	29.84	69.5	37.3	32.2	52.2	-0.6	88	24
1844	30.13	77.4	33.9	43.5	52.9	+0.1	76	9
1845	29.89	68.2	34.4	33.8	49.4	-3.4	84	26
1846	29.98	84.3	38.3	46.0	54.6	+1.8	77	11
1847	29.94	86.2	36.0	50.2	56.4	+3.6	73	21
1848	30.11	83.0	33.5	49.5	59.7	+6.9	65	5
1849	29.95	75.0	36.8	38.2	54.0	+1.2	69	15
1850	29.89	76.5	31.7	44.8	51.3	-1.5	76	21
1851	30.07	74.2	33.5	40.7	50.9	-1.9	75	12
1852	29.97	73.4	29.3	44.1	51.5	-1.3	76	14
1853	29.93	78.8	32.6	46.2	52.0	-0.8	73	11
1854	29.85	70.5	34.8	35.7	50.9	-1.9	85	17
1855	29.86	81.5	28.3	53.2	48.8	-4.0	79	12
1856	29.83	72.0	29.8	42.2	49.5	-3.3	77	8
1857	29.97	80.2	31.5	48.7	54.0	+1.2	74	5
1858	29.89	81.2	32.1	49.1	51.7	+1.1	75	17
1859	29.97	77.0	33.1	43.9	53.1	+0.3	77	9
1860	29.93	76.5	32.5	44.0	53.8	+1.0	75	14
1861	30.11	80.2	33.4	46.8	52.5	-0.3	72	8

The pressures of the atmosphere are shown in column 2: the average for the past twenty-one years is 29.94 inches; in the month just past it was 30.11 inches, and it ranks among the highest, it having been exceeded but once, viz. in 1844, and equalled in 1848; in 1851 it was 30.07 inches.

The highest readings of the thermometer are shown in column 3: that for 1861 was 80.2°; it has been exceeded six times, equalled once, and it has been less on fourteen times since 1841. The highest was 86.2°, in 1847, and the lowest 68.2°, in 1845. In the years 1841, 1846, 1848, 1855, and 1858, it was also high.

The lowest readings of the thermometer are in column 4: in the month just past it was 33.4°; it fell lower in nine cases, and it did not fall so low in eleven cases. The highest was 41.2° in 1841, and the lowest was 28.3° in 1855.

The mean high day temperature for May was 63.5°: the average for twenty years was 64.4°; therefore the days have been rather colder than usual to the amount of very nearly 1°.

The mean low night temperature, in the month just past was 43.0°; the mean for twenty years was 44.2°; therefore the nights have been 1.2° colder than usual.

The extreme range of temperature during the past month was 46.8°; in 1855 it was 53.2°; in 1843 it was 32.2°; in 1847 it was 50.2°.

The mean temperature of the air for the month is shown in column 6. The average for the whole period was 52.8°; in the month just past it was 52.5°, or 0.3° below the average. When compared with the average for the preceding ninety years, it is shown to be 0.5° below. It has been higher ten times in the past twenty years, and less on ten occasions; the highest was 59.7°, in 1848; the lowest was 48.8°, in 1855: in 1841 and 1847 it was also high, being 56.8° in the former, and 56.4° in the latter.

The maximum temperature, on the 16th, 21st, and 23rd days, was 1.4°, 2.1°, and 3.7° respectively higher than the maximum temperature of the hottest day in May, 1860. The hottest day in 1860 was May 23rd, the maximum temperature being 76.5°.

The departures of the monthly means from the average are shown in column 7. Those numbers to which the sign + is affixed indicate that the temperature was above, and those to which the sign - is affixed, show that the mean temperature was below the average. In the month just past it was 0.3° below the average; in the year 1848 it was 6.9° above; and in 1855 it was 4.0° below the average.

The mean temperature of the dew-point for May, 1861, was 43.4°; the average or mean from twenty years' observations was 45.5°; therefore there was less water in the air than usual.

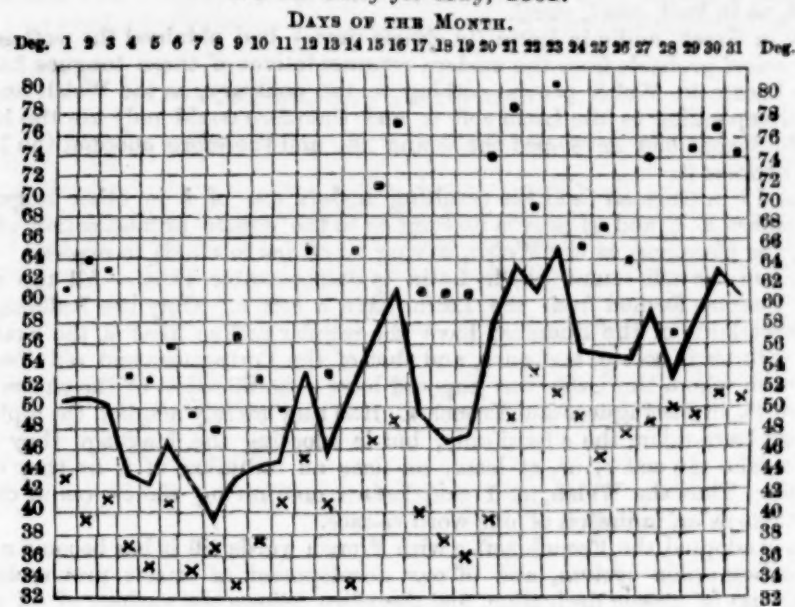
The degree of humidity is shown in column 8: on the past month it was 72; on a scale supposing the air when quite dry to be represented by 0, and quite wet by 100. The mean or average is 76, therefore the air was less humid than usual. In the year 1843 it was as high as 88; and in 1841, 1845, and 1854, it was also high. In 1848 it was as low as 65.

The number of days on which rain fell is noted in column 9; in the month just past it was 8, and this ranks amongst the smallest, it having fallen on a less number on two occasions only, viz. in 1848 and 1857, when it was 5 on each occasion. It fell on the greatest number of days in 1845, viz. 26 days: the mean or average for the preceding twenty-five years is 16.

The monthly fall of rain is noted in column 10. In the month just past it was 1.7 inch; the mean for the preceding twenty years is 2.2 inches; therefore the fall was 0.5 inch below the average. The heaviest fall was in 1849, when it was 3.9 inches; in 1848 it was only 0.4 inch, and in 1857 it was 0.6 inch.

The accompanying diagram will show at a glance the distribution of temperature throughout the month. The wavy black line shows the mean temperature of the air each day, from midnight to midnight; the dot above the line shows the highest point reached by a self-registering maximum thermometer, during the day, and the cross or star below the line shows the lowest point to which a self-registering minimum thermometer fell during the night.

Diagram, showing the maximum, the average, and the minimum temperatures of the air daily for May, 1861.



The average temperature for May, from observations taken during the past twenty years, was 52.8°, and if the wavy line be compared with an imaginary line passing very nearly midway between the lines 52° and 54°, it will be seen that till the 20th day the temperature was below the average, with two exceptions, viz. the 15th and 16th, when it was above; and from the 20th till the end of the month, with only one exception, the temperature was below the average.

The prevailing direction of the wind was N.E.: the relative frequency of the winds, as reduced to the four cardinal points, was N. 12, E. 7, S. 2, and W. 10.

The characteristics of the month of May were a high barometric pressure, rather cold days and nights, a deficiency of rain, and a dry atmosphere and easterly and northerly winds.

The mean temperature of the month of May, in groups of ten years, since 1771, is as follows:—

The mean for the ten years ending 1779 was 52.0	The mean for the ten years ending 1829 was 52.4
" 1789 — 52.8	" 1839 — 52.9
" 1799 — 50.9	" 1849 — 54.3
" 1809 — 53.7	" 1859 — 51.3
" 1819 — 51.6	

## CORRESPONDENCE.

## REFLECTED RAINBOWS.

To the Editor of "The London Review."

SIR,—On Saturday last I saw at sunset the south vertical extremity of a rainbow. The readiest reflector that I could get was a plate of black glass. At great angles of incidence the rainbow was distinctly reflected, but upon diminishing the angle of incidence, it became paler, and the reflected image disappeared at the polarizing angle of 55° or 56°, as it ought to do, because the vertical branch of the bow is polarised nearly in a horizontal plane.

The problem of the reflected rainbow may be solved in the following manner:—A spectator in mid-ocean, and with an ample shower before him, will see a rainbow opposite to the sun, and a similar rainbow would be seen by an eye looking from every point of the surface of the sea on which the rain falls, the colours of each bow, as seen from different points, being more or less bright, according to the thickness of the stratum of rain-drops which form it.

The rays, therefore, which an eye, placed at every point of the surface of the sea, would receive and form the bow, fall upon every point of the water, and must be reflected from it at angles equal to the various angles of incidence (upon the water), of the rays proceeding from every point of the rainbow.

An eye, consequently, looking in the direction of these reflected rays, will see a reflected ray exactly similar to the real one, with such modifications of brightness as arise from reflection or polarization.—I am, &c.,

June 4th, 1861.

D.

## RAINBOWS IN PICTURES.

To the Editor of "The London Review."

SIR,—Last Sunday evening I saw the reflection of a rainbow in water. I was crossing Totteridge Green, Middlesex, at 7.40 p.m.; the sun was setting to the right and back of me, and the bow appeared in the south. Hurrying to one of the many ponds in the neighbourhood, I found the bow, or rather a bow, beautifully mirrored. In another pond, about one hundred yards distant, the image was again seen, and did not appear to differ in any respect from the original bow. Continuing my walk, I arrived, in about a minute, at a third pond; but rain had now begun to fall, the surface of the water was rippled, and though the rainbow itself was still distinctly visible, no reflection of it could be seen.

It appears, therefore, that Mr. Duncan is true to nature in his picture of "Ship-lake on the Thames." The hypercritical remarks of those who thought that the artist had incorrectly rendered what really is a most charming phenomenon, probably arose from the circumstance of water seldom presenting a mirroring surface in rainbow-occurring weather.

I am, Sir, yours faithfully, J. ATTFIELD,  
Demonstrator of Chemistry at St. Bartholomew's Hospital.

June 5, 1861.

## KELTIC v. CELTIC.

To the Editor of "The London Review."

SIR,—Allow me to adduce a few facts in reference to the controversy—Keltic v. Celtic.

The sound represented by hard c or k has a tendency to change into ch (as in child) in some tongues before certain vowels, in some before any.

In Italian c has this sound before e, i, and y, and modifications thereof exist in the Tuscan pronunciation (sh), in the Spanish (th), in the Portuguese, French,



and English (*s*), and in the German (*ts*). The only European languages which, to my knowledge, have *c* always hard, are the Celtic.

The modern Greek *κ*, and *κ* in the Scandinavian languages, follow the analogy of *c* in Italian.

*κ* (*k*) and *च* (*ch*) are often interchanged in Sanskrit.

In the Fulah (an African tongue) one dialect has generally *k* where another has *ch* (as in child).

In Anglo-Saxon and English the *k* of other Gothic languages often assumes the *ch* sound, as in *karl*, *ceorl*, *churl*.

That *κ* in Greek, and *c* in Latin (in classic times) had obtained the soft sound seems *a priori* probable from the modern representatives of these tongues having it. The hard *c* in Welsh proves nothing to the contrary, as the Welsh had no sound corresponding to the Latin soft *c*, and therefore could only use the hard; the Anglo-Saxons had developed the sound *ch*, and therefore adopted the Latin soft *c* to express it.

The hard *k* in German (and the resulting modern use of *k* in other languages as hard before *e*, *i*, and *y*) proves nothing as to the classic pronunciation of the Greek *κ*, the Germans, as the Welsh, having no *ch* (as in child) to express.

That *c* had the soft sound (*ch*) in Latin is demonstrable thus:—All the races speaking tongues formed from the Latin have a soft *c*. Only the Italians, the lineal descendants of the Romans, have the regular soft *c*; that is, the *c* corresponding with their soft *g*, and ours, and that of the Portuguese and old French. The races on whom the Latin was imposed have a modification of the *ch* sound—in Spanish *th*, in Portuguese and French *s*. Had they merely adopted the alphabet they would have taken the *c* hard only, but in adopting the language they were obliged to take the soft *c*, or, at least, as near an imitation of it as they could pronounce. Thus the Welsh, as I said before, not having the *ch* (as in child), write *siavus* as an imitation of our word *chance*.

We have adopted the French soft *c* with French words till it has become a part of our orthographic system, and of our development of classic pronunciation. *Celt* is (to us) of classic derivation, and therefore follows the analogy of all other words of similar origin. I believe no so-called Celtic people call themselves Celts in their own vernacular; the Welsh, to whose pronunciation of *c* appeal is made, call themselves *Cymbrians* (Cymry, pronounced Kumri). Must we therefore write or pronounce *Kymbrians*? Certainly, rather than *Kelts*. But the word to us is from Latin, not Welsh.

I remain, Sir, your obedient servant,

W. R. EVANS.

## FINE ARTS.

### THE FRENCH GALLERY, 121, PALL MALL.

THE exhibition of French and Flemish pictures at this gallery having closed, it is succeeded by another of a widely different character, consisting partly of four paintings, kindred in subject, but very diverse in artistic merit. These "royal pictures" consist of portraits of the Queen and of the Prince Consort, and of the Princess Helena, and of the Marriage of the Princess Royal.

This last picture, painted by Mr. J. Philip, R.A., having been one of the chief attractions at the Royal Academy last year, calls for no special remark on its present appearance. The other work by this artist is a small, simple, and natural portrait of the Princess Helena, which will doubtless be regarded as "sweetly pretty" by admiring spectators. The portraits of Her Majesty and the Prince Consort are by the court painter, Herr Winterhalter, and fully realize all the traditions of German court stiffness attached to the last century. It is scarcely possible to imagine anything more heartless or conventional than these huge paintings: the mind of the spectator is at once transported into the days of starch and hair-powder tyranny. Her Majesty is represented sitting enthroned in some impossible place in front of Buckingham Palace, with her back to the towers of the Palace of Westminster. Crown, sceptre, and other regalia are all duly and methodically distributed upon and around the royal person, fully realizing the notion entertained by simple rustics and backwoodsmen, that in this guise Her Majesty descends every morning to partake of her breakfast. The Prince Consort is even worse treated by the painter than Her Majesty; he is made to fill out, in all manner of angular and uncouth ways, a volunteer uniform, and stands near a buhl table, covered with the insignia of royalty and all sorts of glittering stars, garters, orders, and field-marshal's batons. The attitude is stiffness itself. The contrast between the ultra-convention of the German court-painter's productions and the naturalness of those of our own countryman, is not a little gratifying to our national *amour propre*. If it be one of the penalties of royalty to be painted by Herr Winterhalter, plebeians may be congratulated on their immunity from one of the greatest of pictorial inflictions.

Far surpassing these in interest are two landscapes by Mr. G. L. Brown, an American artist of note. Our opportunities of appreciating transatlantic art are comparatively rare, but the few specimens exhibited of late years from the pencil of Cropsey and of Church have shown that the landscape painters of America are in no respect behind their European contemporaries.

"The Mouth of the Hudson" is a picture of very large dimensions, which has been presented to the Prince of Wales as a memento of his visit to New York, by a number of the most eminent citizens. The view is taken from Weehawken heights, on the Jersey side of the Hudson, or North River, immediately facing Manhattan Island, on which the city of New York is built. Nearly the whole length of the city is shown, from the battery up to Union-square, and beyond. Above the mass of stores, warehouses, and factories, there are visible the spires of Trinity, St. John's, and other churches. Along the Hudson shore a fleet of steamboats, packet-ships, &c., lie at the wharves, while the river itself is thickly studded with ferry-boats, tow-boats, and various other craft. Just beyond the battery, Castle Garden and Governor's Island are visible, with the English squadron at anchor. The view of the East River, or "Sound," is of course obstructed by the buildings constituting the City of New York, but over these the hills of Long Island, upon which the vast suburb of Brooklyn is built, are dimly visible. Stretching away to the spectator's right is the magnificent Bay of New York, formed by the junction of the Hudson River with the "Sound," with Staten Island and Sandy Hook in the extreme distance. Nearer, on the Jersey shore, upon which the spectator is supposed to be standing, and at the extreme right of the picture, is seen Jersey city, with the wharves for the Cunard mail steamships.

The hour chosen by the artist appears from the elevation of the sun to be about six o'clock on a summer's morning, and the city and distant hills are still enveloped in the morning mist. The sky is admirably painted, full of pure atmosphere and clouds that seem literally suspended in air. The golden sun flashing upon the waters of the stately, majestically flowing Hudson, bears a marvellous aspect of truth; while the water is no less admirably painted than the sky. As an accurate transcript of the scene, this picture is entitled to the highest praise. It is even severe in its truthfulness, which, in the face of the many temptations to exaggeration such a scene presents to the painter, is not

only commendable, but heroic. What Turner would have made of such an opportunity as the elements of which this picture consists afforded, may be easily imagined. Mr. Brown belongs to the Stanfield school of landscape painters; trusting to the natural charm of the scene depicted in its simple truth, rather than to the heightening of exceptional effects which, from their rarity, it cannot be expected will find due appreciation. As a colourist Mr. Brown may be accepted as consistent and true, and, moreover, as entirely free from eccentricity as from conventionality.

Mr. Brown's other picture is poetically styled the "Crown of New England." It is a large landscape view of the white mountain range, which traverses the states of Connecticut and New Hampshire. The "Crown" is Mount Washington, which rises to a height of 6,234 feet above the level of the sea, and is snow-capped; the neighbouring mountains are rich in the glowing colours of autumnal foliage, prominent among which are the scarlet maple, and the crimson sumach. The time chosen by the painter in this scene is near sunset; the higher summits of the mountains are tinged with rose-red, and the rising mist from the valleys has put on its purple hue; the foreground is massive in its cold gray rocks and deep-green foliage; but above is a sky warm and redolent of light. The solitude is undisturbed by any living thing. This picture is grand and impressive, and conveys the impression of literal truth no less than its companion, the "Mouth of the Hudson." These works are calculated to give the spectator a very exalted idea of the earnestness by which the American landscape painters are imbued, no less than excite admiration at their adherence to simple and legitimate modes of execution.

A Collection of Water-Colour Paintings, forming a complete chronological epitome of the rise and progress of the art in England, is opened at the rooms of the Society of Arts, Adelphi. The exhibition is in aid of the funds for the support of the Female Schools of Art, recently deprived of Government aid; and from the interest that must attach to the collection of works now gathered together, under the historical point of view, is such as will doubtless attract a large portion of the art-loving public, who will be curious to see follow the successive stages of progress and manifold phases the art of water-colour painting has passed through, in attaining its present remarkable excellence.

An Exhibition of Paintings in Water-Colours is now forming in Manchester, to be opened to the public early in the present month.

The Painters' Company have opened their second annual Exhibition of Works in Decorative Art, at their hall, in Little Trinity-lane, Cannon-street, City. The public is admitted, without payment.

A Collection of Paintings and Sculptures by eminent German masters has opened at Egyptian Hall, Piccadilly.

## MUSIC.

### ROYAL ITALIAN OPERA.

"ARE we not to hear Mario?" was a question in every one's mouth when it became known that Her Majesty's Theatre would not open its doors this season. The question was, however, most satisfactorily answered on Monday last, when Signor Mario made his first appearance this year at the Royal Italian Opera, Covent Garden, in his famous part of Il Conte Almaviva, in the "Barbiere di Siviglia." The public has seldom any great inclination to meddle in the quarrels between managers and singers, and does not care what happens behind the scenes so long as everything goes right before the curtain. This was fully exemplified at the performance of "Il Barbiere," received from first to last with the greatest demonstrations of approval. This is not to be wondered at when we remember that in none of Rossini's operas does the great tenor appear to greater advantage, the part being exactly suited to his individuality and his artistic means. The melody of the music, the grace and charm of Signor Mario's figure and voice, the ease of his vocalisation, and the spirit of his acting all combine to make the hero of Beaumarchais one of his highest impersonations. Let other tenors find their admirers, we hold that there is only one tenor on the Italian stage, and that tenor is Signor Mario. Up to the present time no one has at all approached him. If the audience seemed delighted to hear once more that delicious voice, the great tenor on the other hand appeared equally pleased to sing again before his pet audience, and to receive fresh proofs of the abundant admiration for his unequalled powers. Nor did he ever, probably, exert himself more strenuously to merit the enthusiastic applause which was bestowed upon him during the evening.

Madame Miolan-Carvalho was very successful in the part of Rosina, which she performed last season with the same effect. Of Signor Ciampi we cannot speak in high terms of praise. His voice is fresh, his singing good, but as a comic actor he has one great drawback—he is not at all comic. It is, no doubt, difficult to be witty and humorous by the side of Signor Ronconi, but if Signor Ciampi were to attempt less he would achieve more. He is, however, young, and he may improve.

### MUSICAL UNION.

Mr. Ella, in speaking of M. Nicholas Rubinstein, brother of Anton Rubinstein, the celebrated composer and pianist, remarks, "that without ocular evidence, it is difficult to say which of the two, when playing, is seated at the pianoforte." We had the pleasure of hearing M. Nicholas Rubinstein, at the meeting of the Musical Union, on Tuesday last, and have no hesitation in expressing our opinion, that the two brothers are entirely unlike each other in their manner of playing; the one is remarkable for great power, prodigious execution, and impetuosity; while the younger brother shines by delicacy of phrasing, great neatness and precision of execution, and equality of touch. His perfect scale playing, crisp and brilliant shake, and quietness of manner, are part of his accomplishments, which are further heightened by earnestness and repose. All these qualities were brought to light in the sonata of Beethoven, op. 47, for piano and violin, the violin part falling to the share of M. Wieniawski; but they were still more prominently displayed in two solo pieces, a "Berceuse," by Chopin, and a "Valse—Caprice d'après Schubert," by Liszt. It is to be regretted that no violin or pianoforte player, it appears, can now-a-days make his debut, in England, without attempting that "eternal" Kreutzer sonata of Beethoven, especially when, as was the case on this occasion, the beauty of the music is sacrificed to the fancy of the "virtuoso." Beautifully as the sonata was executed in other respects, we cannot refrain from remarking, that the effect was greatly injured by the *ad libitum* style which marked the reading of the Andante with variations, each variation being taken in a different time, to suit the taste of the



performer. This is not as it should be. Good music does not require such artifice to produce the desired impression. The less the player shows himself the more highly we think of him as an artist. We need only refer to the quartetts by Haydn and Mendelssohn, played by Messrs. Wieniawski, Ries, Webb, and Piatti, to prove the soundness of this principle, since nothing could be more perfect than their reading and execution of this music.

#### MORNING AND EVENING CONCERTS.

Now that we have given a hearty welcome to Mdlle. Patti, and entered upon our "Farewells" to Madame Grisi, we must show a little courtesy to those artists who neither come nor go, but, like the swallows, return with the smiling season. The difficulty of the task lies, however, in the selection. It is not all gold that glitters. As the frame is often worth more than the picture, or the binding the best part of a book, so it is in music. The title is not unfrequently more brilliant than the concert. We certainly live in a "grand" age. Nothing can well take place, but it must needs be "grand." The advertising columns of the *Times* are full of "grand" concerts, "grand" soirées, "grand" matinées, "grand" balls, "grand" fêtes, and "grand" failures. These grand doings may be very imposing, nay, even attractive and profitable, but they are seldom successful in a musical point of view. Let us take, for instance, Mr. Francesco Berger's first grand evening concert, which took place last week at St. James's Hall. Nothing could be more formidable than the array of talent announced, or more attractive than the music to be performed. The concert was divided into three parts (two not being enough) the first of which consisted of a selection from "Don Giovanni," the second of Mr. Berger's own compositions, and the third of miscellaneous pieces. Mdlle. Parepa, Madame Catherine Hayes, Miss Thomson, Madame Louisa Vinning, Miss Messent, and Miss Lascelles, Messrs. Sims Reeves, Santley, and Signor Ciampi were to be the singers, while besides the concert-giver, M. Ole Bull and Signor Regondi had to sustain the instrumental part of the concert. The Vocal Association, under the direction of M. Benedict, were also to assist, and Messrs. Balfe, Benedict, and Berger officiated as conductors. Now, let us see what became of this "grand" concert. To begin, Mdlle. Parepa, Madame Hayes, Miss Messent, Signor Ciampi, Signor Regondi, and Mr. Balfe, were all conspicuous by their absence. One was unfortunately suffering from a severe cold (the weather being extremely hot), another was most provokingly detained at Dublin (against her consent, of course), Signor Ciampi could not obtain Mr. Gye's permission, being about to appear as Bartolo; Miss Messent sent a messenger to say she could not come, and Signor Regondi had, we imagine, lost the key of his concertina. Mr. Balfe would no doubt have been most happy to conduct, had he not forgotten all about it. If, however, Mr. Berger did not succeed in keeping his flock together, the faithful sheep who followed their shepherd certainly did all in their power to make up for the absentees. The "grand" selection of "Don Giovanni," though a very slender one, was given with great spirit, Don Giovanni (Mr. Santley), and Don Ottavio (Mr. Sims Reeves), carrying off the honours. Herr Formes (who had Mr. Gye's permission to replace Signor Ciampi), sang the part of Leporello. The hero of the second part was Mr. Francesco Berger, who appeared in the threefold capacity of composer, pianist, and conductor. Of his compositions, the part-songs and the Patriotic Chorus were, we thought, the best. The pianoforte pieces may very likely prove advantageous to the music-seller, but we doubt whether they will enhance the reputation of the composer, whose powers as a player are by no means striking. M. Ole Bull, of whose performances we have already spoken, was quite himself in Paganini's variations on "di tanti palpiti," playing them as no one else should, would, or could. We need scarcely add that applause, encores, speeches, and recalls were of course not wanting in this genuine "grand" evening concert.

Luckily, there are other concerts which, though modestly announced, are far more satisfactory and interesting. Mr. Walter Macfarren, one of our most able resident professors, annually invites his friends to classical chamber-music concerts, at which, besides his own compositions, the works of Mozart, Beethoven, Mendelssohn, Spohr, Bennett, and G. A. Macfarren, &c., are performed by some of our best artists, amongst whom are Messrs. Sainton, Blagrove, Piatti, Lazarus, R. Blagrove, Watson, and others. We regret that our limited space will not allow us to note in detail all the excellent music we heard at these concerts, especially Mr. Macfarren's own writings, which are alike clever, artistic, and elegant. An andante and scherzo, also a pianoforte duet, executed by the composer and Mrs. John Macfarren, deserve special attention.

Having now spoken of what is styled "grand" and "classical," we shall introduce our readers to yet another class of entertainment, in which neither the one nor the other plays a prominent part, the programme chiefly consisting of "fashionable" music. We allude to concerts, mostly held in some aristocratic locality, under the patronage of musical duchesses, marchionesses, and titled ladies. Here we at once tread upon different ground, and adopt the favourite language of the "bon ton." The concert room becomes the "salon;" we discard the word concert altogether, and call it "soirée," or "matinée musicale," while the music is made up of "fantaisies, originales ou non originales," "nocturnes," "polonaises," "mélodies," "duos," "romances Françaises," et "morceaux de concert." One of these pleasant "réunions" was given the other day, by the popular violoncellist, M. Paque, at the residence of the Marchioness of Downshire, in Belgrave-square. The "bénéficiaire" was assisted by Messrs. Sainton, Cusins, and Waley, the latter a distinguished amateur, who took part in a trio, for piano, violin, and violoncello, of his own composition, a very clever work, a little deficient perhaps in originality and freshness. The finale appeared to us to be superior to the other two movements, being vigorous and ingeniously worked out, although wanting in repose. The adagio is more a "concertante" for the two-stringed instruments with accompaniment of the pianoforte, and somewhat in the style of Mayseder's well known trios. It was capably played, however, by the composer, M. Sainton, and M. Paque. The great talents of the Belgian violoncellist were exhibited to the best advantage in a brilliant fantasia, of his own composition, and several other "morceaux de salon," which appeared to give great delight to the "élite" of the "beau monde," assembled in the "château" of Belgravia. A great feature of the "matinée" was M. Sainton's performance of his new violin solo on Scotch airs, one of the best concert pieces which the celebrated violinist has lately produced. Drawing-room music without Chopin would be impossible and certainly undesirable. Mr. Cusins, on this occasion, chose a nocturne in D flat, and a polonaise in A flat. Both were remarkably well played, but we thought the polonaise somewhat long and somewhat vague; and hardly delicate enough for the tender ears of so fair a society. Mesdames Sainton Dolby, and Rieder, Miss Rachel Gray, and Signor Tagliafico contributed their share to the "parfait ensemble," by singing some very elegant songs and duets, amongst which "L'Emigré Irlandais," "scène," by Charles Luders, most beautifully declaimed by Madame Sainton, created great sensation. The music of this song is full of pathos and dramatic fire; every word being poetically felt and expressed. Herr Ganz deserves great credit for his accompaniment of this "romance," and also the other vocal music intrusted to his care.

Madame Rieder and Signor Tagliafico pleased greatly in a comical duet, from "Le Valet de Chambre," by Carafa.

Before taking leave of benefit concerts, we wish to say a few words, *en passant*, on another *Matinée Musicale* given at the Beethoven Rooms in Harley-street, by Mrs. Dundas, a very clever pianiste, who, in Beethoven's moonlight sonata and a duet for two pianofortes, with Herr Klindworth, showed great facility of execution and musical taste. The most remarkable event of the morning was, however, the flute performance of Master Butler, a very young pupil of the well known flautist, Mr. Clinton. So powerful and sweet a tone we have seldom heard by so young a performer; Mr. Clinton has every reason to be proud of his promising pupil.

#### MR. HALLE'S RECITALS.

While mentioning the moonlight sonata, the name of Mr. Charles Hallé naturally presents itself to our mind. His Beethoven recitals continue to attract the attention of all lovers of music; and although our crowded columns preclude the possibility of chronicling these masterly performances from week to week, we cannot abstain from expressing our high sense of admiration for Mr. Hallé's extraordinary accomplishments. The sonata in B flat, op. 22, and the celebrated one in A flat, op. 26, with the "Marcia Funèbre" included in last week's programme, were executed in a manner which would have enchanted Beethoven himself.

The graceful presence and chaste singing of Miss Banks accord well with the refined tone of these meetings. We should, however, advise the lady to give all her attention to the clear enunciation of her words, since, without this quality, half the charm of her artistic rendering of the music is lost. In Schubert's song, for instance, "Le Secret," it was impossible even, book in hand, to know in what language the song was given. Miss Banks kept the "secret" entirely to herself.

We see, however, no reason why Schubert's graceful song should have been sung in French at all, even if Miss Banks had possessed more command over the French language. It is doubtless a great advantage to be able to sing ballads and songs in their original language, but Schubert's "Lieder" are written to German not French words; and as Miss Banks chose to depart from the original, she might as well have sung "Le Secret" in English, which, at all events, she knows. We have already remarked, and we must remark again, upon the absurd brevity of these interludes. If they are meant to relieve the pianoforte music, all we can say is that the object is not attained. Thus neither the audience nor Mr. Hallé obtain any real relief.

#### NECROLOGY OF EMINENT PERSONS.

##### COUNT CAVOUR.

This remarkable man, and most successful of Italian statesmen, died last Thursday morning, at Turin. He was the second son of the Marquis Cavour, and born at Turin, in 1809. In 1847, he founded a liberal paper called *Il Risorgimento*. In 1849, he became Minister of Commerce, and in 1851, Minister of Finance. Early in 1852, he retired from the ministry, but before the close of the year succeeded D'Azeglio, as President of the Council. In 1855, Sardinia, in accordance with his advice, united her arms with France and England against Russia. At the conclusion of the Crimean War he called the attention of Congress to the state of Italy; and in 1859 he urged France to make war with Sardinia against Austria; but to mark his sense of the perfidious conduct of the French Emperor by the sudden peace with Austria, he resigned office. In 1860, he became the Prime Ruler and Foreign Minister for Sardinia; and through his vigour, courage, and sagacity as a statesman, he created out of the ruins of many wretchedly administered principalities in Italy, a single and powerful kingdom for his master; and for all, speaking the Italian language—one common country.

##### PRINCE GORTSCHAKOFF.

Recently, in Russia, aged 65, Prince Michael Gortschakoff, well known to English circles as the successor to Menschikoff as Commander-in-Chief of the Russian Army in the Crimea. He was the son of Prince Alexander, one of Suwarrow's bravest generals, and a member of one of the most ancient and noble houses in Russia. He was born in 1795, and entered the army at any early age, but first came into notice as an officer of the Artillery of the Guard in 1828—9, when, attached to the staff of Krassowski, he made his first acquaintance with the fortresses of Silistria. After the fall of Silistria, he took part in the Polish campaign, and took a leading part in the battle of Ostrolenka. In 1843, he became a general of artillery, and in 1846 Military Governor of Warsaw. In 1852 he came to London to represent his Imperial master at the funeral of the Duke of Wellington. In the following year he was appointed to the command of the army of occupation in the Danubian Provinces, and the part which he played in the subsequent war in the Crimea is too fresh in the memory of our readers to need repeating here. His younger brother, the Prince Alexander Gortschakoff, is equally well known in conjunction with the diplomatic relations of his country with this kingdom.

##### CAPTAIN CRAVEN.

On Monday, the 3rd instant, at Hounslow, aged 58, Captain Charles Cooley Craven, of Richardstown, co. Louth. He was the only son of the late General Charles Craven, of Richardstown (who died in 1850), by Alice, daughter of John Randall, Esq., and was born in 1802. He was educated at the Royal Military College, Sandhurst, and entered the army at the usual age. He held for some years a commission as Captain in the 72nd Highlanders, and more recently was Major in the 5th West York regiment of Militia. By his wife Augusta, youngest daughter of the late Colonel George Dacre, of Marwell, Hants, he had issue. He is succeeded by his son, Charles Dacre Craven, Esq., B.A., of Lincoln College, Oxford, who was born in 1829, and is an officer in the Yorkshire Militia. Mr. Craven represented a distant branch of the noble family of that name.

##### SIR G. MACLEAN, K.C.B.

On Wednesday, the 29th ult., at Southampton, aged 66, Commissary-General Sir George Maclean, K.C.B. He was the eldest son of the late William Maclean, Esq. (formerly one of the magistrates of Dysart, co. Fife, and Captain in the Local Militia); his mother was the youngest daughter of the late John Brodie, Esq., of the same place, where he was himself born in 1795. Having received his education at Edinburgh, he entered the Commissariat Service in 1812, and served in the Peninsula and the South of France till the close of the campaign of 1814. Having then served for a few months with the army



in America, he returned to Europe, and was present with the Army of Occupation in France in 1815. He was subsequently employed in the West Indies, in Canada, in Tasmania, and on the western coast of Africa, and rendered considerable services as a member of the Executive Council at Sierra Leone. In 1849, he was made a Commissary-General for his services in Tasmania. In the Kaffir War of 1852-3, he superintended the Commissariat Department at head-quarters in the field, and accompanied the expedition across the Orange River to Platberg, and for his services in this war received the honour of knighthood. He subsequently served with the army in the East, both at Constantinople and in the Crimea, from 1855 to the close of the Russian war, when he was nominated a K.C.B., and at the same time received from the Sardinian Government the Order of St. Maurice and St. Lazarus.

#### HON. AND REV. G. BRODRICK.

On Wednesday, the 29th ult., at Titsey Rectory, near Godstone, Surrey, aged 64, the Hon. and Rev. George Brodrick, M.A. He was the second son of the late Hon. and Most Rev. Charles Brodrick, D.D., sometime Lord Archbishop of Cashel, by Mary, daughter of the Right Rev. Dr. Woodward, Bishop of Cloyne, and next brother and heir presumptive to the title and estates of the present Viscount Midleton, in the peerage of Ireland. He was born April 23, 1797, and educated at Eton and Oriel College, Oxford, where he graduated B.A. in 1819, and proceeded M.A. in 1822. He was presented in 1842, by the late Wm. Leveson Gower, Esq., of Titsey Park, to the Rectory of Titsey (value, according to Crockford's Clerical Directory, £291, and a house, with a population of 154 souls). By his death, his next brother, the Hon. and Rev. Wm. J. Brodrick, Canon of Wells, and late Rector of Bath, becomes heir presumptive to the title.



#### W. T. JONES, ESQ.

On Tuesday, the 28th ult., at Aberystwyth, South Wales, aged 77, William Tilsley Jones, Esq., of Gwynfryn, Cardiganshire. He was the eldest son of the late Wm. Jones, Esq., of Gwynfryn, by Mary, daughter of the late Rev. William Tilsley, Rector of Llandinam, county Montgomery, and was born in 1783. He was a magistrate and Deputy Lieutenant for his native county, and discharged the office of High Sheriff in 1838. By his wife Jane, daughter of the late Henry Tickell, Esq., he has left surviving issue. He is succeeded in his estates by his eldest son, the Rev. Wm. Basil Jones, M.A., late Fellow of University College, Oxford, and formerly Ireland scholar in that University, who was born in 1822, and married in 1856 Frances Charlotte, younger daughter of the Rev. Samuel Holworthy, Rector of Croxall, county Stafford.



#### HON. AND REV. F. S. MONCKTON.

On Friday, the 31st ult., at Bath, aged 50, the Hon. and Rev. Frederick Smijth Monckton. He was the fifth son of the Right Hon. Wm. George, fifth and late Viscount Galway, in the peerage of Ireland, by Catherine Elizabeth, only daughter of the late Captain George Handfield, and brother of the present peer. He was born on the 31st of May, 1811, and was educated at Christ Church College, Oxford, where he graduated B.A. in 1833, and held the incumbency of St. Peter's Church, De Beauvoir Town, West Hackney, from 1841 till 1853. He lived and died unmarried.



#### HON. SIR R. S. DUNDAS, K.C.B.

On Monday, the 3rd inst., at his residence, in New-street, Spring-gardens, from a sudden attack of heart disease, the Hon. Sir Richard Saunders Dundas, K.C.B., aged 59. He was the second son of Robert, second Viscount Melville, K.T. (by Anne, daughter and co-heir of the late Richard H. Saunders, Esq., M.D., and grandniece and co-heir of Admiral Sir Charles Saunders, K.B.), and consequently next brother to the present Viscount Melville, and heir-presumptive to that title. He was born April 11, 1802, and was educated at Harrow and the Royal Naval College. He entered the navy at an early age, and saw some active service. He acted as private secretary to his father, when First Lord of the Admiralty, in 1828-30, and to the late Earl of Haddington in the same capacity, in 1845-6. He was for some years Superintendent of the Deptford Dockyard, and at his decease was the Senior Naval Lord of the Admiralty. He took part in the



Chinese war of 1841-2, and, as our readers will remember, succeeded Sir Charles Napier as Commander-in-Chief in the Baltic in 1855. In that year he was created an honorary D.C.L. of Oxford, and was nominated a K.C.B. in the following year, at the close of the war. He became a Vice-Admiral in 1858. The present Lord Melville, the late Sir Richard, being both unmarried, his next brother, the Hon. Robert Dundas, Storekeeper-general of the navy, who was born in 1803, and is also unmarried, becomes heir-presumptive to the viscountcy.

#### THE MACKINTOSH.

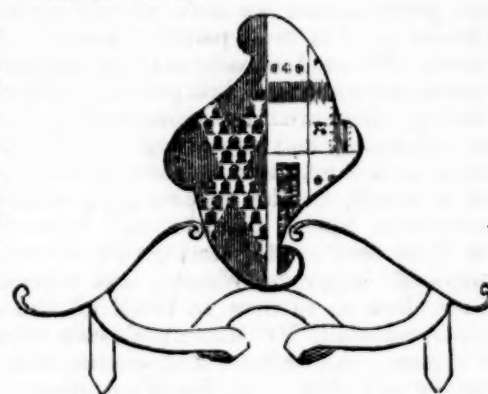
On Monday, the 27th ult., at Dunachton, co. Inverness, after a short illness, aged 73, Alexander Mackintosh, of Mackintosh, Chief of the Clan Chattan, and



twenty-eighth Laird of Mackintosh. The deceased gentleman was the second but eldest surviving son of the late Hon. Angus Mackintosh (Member of the Legislative Council of Upper Canada), and was born in the year 1787. He succeeded as representative of the family on his father's death in 1833. He was a magistrate and Deputy-Lieutenant for Inverness-shire, in which county he owned large possessions. He married, first, in 1812, Mary, 6th daughter of the late John Glass, Esq., of Minorca, who died in 1840; secondly, in 1842, Charlotte, youngest daughter of the late Alexander Macleod, Esq., of Dalvey, N.B., by whom he had issue three sons and three daughters. He is succeeded by his eldest son, Alexander Eneas Mackintosh, who was born in 1845. This ancient family is one of the most distinguished of the Highland clans. According to Sir Bernard Burke, it is deduced from "Shaw, or Sheagh, second son of Duncan McDuff, the second of that name, and third Earl of Fife. This Shaw," he adds, "being sent by King Malcolm IV., in the year 1163, to repress a rebellion in Moray-land, which he effected in a most successful manner, was rewarded with the constabulary of the Castle of Inverness, and, from his residence among the people of the county, who spoke Gaelic only, was called Mac-in-tosh-ich, that is to say, the Thane's son, or the principal man in dignity in the county, and so became the first of his name and the progenitor of a long line of chiefs." One of the chiefs of Mackintosh joined the Lord of the Isles, and was one of the commanders at the battle of Harlaw, in 1411, and subsequently was appointed Constable and Keeper of Inverness Castle, which he defended against the besieging forces of the Earl of Ross. Lachlan, seventeenth Laird of Mackintosh, was knighted by Charles II., under whom he was made one of the Knights of the Bedchamber; and a baronetcy was conferred on the family in the reign of George III., but the latter title became extinct on the death of the grantee, while his estates and the lairdship passed to his kinsman, the father of the chief so lately deceased.

#### HON. MRS. WELLINGTON.

On Wednesday, the 28th ult., at her residence, Exmouth, Devon, aged 86, the Hon. Mrs. Wellington. The deceased lady was the second daughter of George, thirteenth Viscount Hereford, and Premier Viscount in the English peerage, by Marianna, only daughter of the late George Devereux. She was born in March 1775, and married in 1809 Henry Wellington, Esq., of Hay Castle, county Brecon.

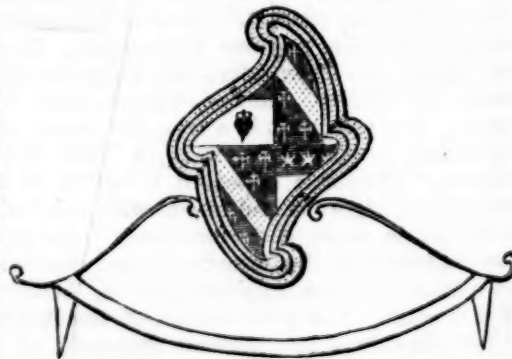


#### LADY LEEKE.

On Saturday, the 18th ult., at 24, Eccleston-square, Augusta Sophia, the wife of Vice-Admiral Sir Henry Leake, K.C.B. Her ladyship was the second daughter of James Dashwood, Esq., of Parkhurst, Surrey, and was married in 1818 to her husband, who survives her, and who having commanded the fleet sent against Persia in 1856-7, was afterwards a Lord of the Admiralty under Lord Derby and was elected M.P. for Dover in 1859.

#### LADY DOUGLAS.

On Saturday, the 1st instant, at Clifton, Lady Douglas. Her ladyship was Marianne, daughter of the late William Bullock, Esq., of the island of Jamaica, and married, in 1815, General Sir James Dawes Douglas, G.C.B., and Colonel of the 42nd regiment of Foot (the representative of a younger branch of the family of the Marquis of Queensberry), by whom she has left a large family to lament her loss.



#### WILLS AND BEQUESTS.

The Right Hon. Thomas Cochrane, Earl of Dundonald, G.C.B., Admiral in H.M. Navy, and Rear-Admiral of the United Kingdom. The will of the Earl of Dundonald—more familiarly known to the public as Admiral Lord Cochrane—is a singular production, and contains remarks with reference to long-past transactions which we much regret were ever expressed. His son, the present Earl, and his second son, the Hon. Arthur Auckland Leopold Pedro Cochrane, are the executors. Probate was granted by Her Majesty's Court on the 3rd of this month. The bequests, with the exception of two or three, are all strictly confined to the earl's family, but we fear from the description of a portion of the property bequeathed, its uncertainty is such, that in a few instances it may not be realized. To the Countess Dundonald, the relict, the Earl has bequeathed as follows:—"All the revenues, allowances, and emoluments derived from the money formerly obtained

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for my services to Greece, the same being at present deposited in the French funds. I confirm to her the gift of £6,000 made to her out of the moneys remitted to me in part payment of my claims by the Government of Brazil," added to which her ladyship is to have "all the furniture and plate in her residence at Boulogne-sur-Mer, and the use of the plate deposited at Messrs. Coutts and Co.'s, bankers." The earl makes this bequest with the following observation:—"I do this with the sincerest expressions of my wishes for her future happiness." To his eldest son, the present earl, the testator bequeaths the Castle of Dundonald, N.B., with the castle-fields, and land, and all his property and possessions in the Island of Trinidad, with the mineral productions, &c., &c. The Earl closes the bequests to his eldest son with the accompanying remark:—"This I do for the purpose of placing him in the same position which I occupied during my life as the head of the Dundonald family, willing and requiring him to advise and assist his brothers as I have done." The present earl is appointed residuary legatee. The testator further bequeaths to the present earl, in conjunction with his three brothers, all sums of moneys which he claims of the Chili, Peru, and Brazilian Governments, to share and share alike amongst them. There are some minor specific bequests left to the testator's younger sons, and certain other money claims which the late earl has bequeathed to his grandson, the Hon. Douglas Mackinnon Baillie Hamilton, now Lord Cochrane, in which the late earl's private secretary, G. B. Earp, Esq., is also to participate upon the realization. There is a sum of £100 bequeathed to Mr. W. Jackson, his lordship's former secretary, and a legacy of £50 together with an annuity of £10 to a faithful female servant. The above contain the whole of the bequests. The will was executed in August last, and the gallant admiral attained to the great age of 86. Earl Dundonald's career has been very prominently before the public, and his brilliant naval achievements may fairly place him in the rank of our most distinguished admirals. It is not within our province to enter into any detailed account with respect to testamentary persons, and it is contrary to our natural feelings to give utterance to expressions which would inflict pain upon any one; suffice it to observe that we were amongst those who deeply regretted that the lustre of the "Cochrane Flag" was ever impugned, and it affords us the sincerest joy and gratification that it has been long honourably restored to again flutter to the breeze in its original brilliant effulgency.

**Major Charles Bulkeley**, of Montague-square, London, formerly of Mount Stone, Plymouth, died March last, at his residence, having made his will in September, 1860, which was attested by Edward T. Whittaker and Francis Whittaker, solicitors, Lincoln's Inn Fields, and proved in the London Court last month, by his three brothers, John Jesse Bulkeley, George Thomas Bulkeley, and Thomas Bulkeley, Esqrs., the executors and trustees, the personalty being sworn under £90,000. This military officer died possessed of a handsome fortune, consisting of landed and personal property, which he has bestowed, with the exception of some minor legacies, which are merely tokens of regard, entirely amongst his family. To his relict he has bequeathed, besides an immediate legacy, an annuity of £600, chargeable upon his estate, together with the use for life, of his residence, furniture, &c. To his son, the major bequeaths his landed estate and property, situate in the colony of New Zealand. The residue of the property is directed to be divided between the testator's son and daughters. There are also legacies left by the major to his servants. This gallant officer appears to have been partial to that healthy and gentlemanly recreation yachting, as we find that he was presented by the members of the Royal Western Yacht Club with a "bowl," and that he was also a successful competitor in his yacht, the *Peri*, for the prize which he skilfully obtained—these tokens the major has specifically bequeathed to his son. Major Bulkeley formerly belonged to the second regiment of Life Guards, and retired some time since from the military service, having obtained his majority. This gentleman evidently moved in the higher circles; indeed, an officer holding a commission in the Guards is admitted to be a sufficient passport to the most distinguished, fashionable, and polished society.

**Robert Bennett Croome, Esq.**, of Cirencester, Gloucester, where he died on the 4th of March last, having made his will in April of that year, which was attested by Robert F. Darby and Richard H. Smith, both of Cirencester. The executors nominated are the testator's brother-in-law, the Rev. Edward Andrew Danberry, Rural Dean, Rector of Hampnett, with Rectory of Stowell, and Vicar of Ampney-Crucis, all in Gloucestershire, and the reverend gentleman's brother, Charles Giles Bridle Danberry, Esq., M.D., of Magdalen College University, Oxford. Probate was granted by the London Court on the 8th ultimo to the above-named executors. The personalty was sworn under £30,000. This is the will of a country gentleman of highly respectable connections. He died possessed of a handsome property, consisting of real and personalty. We presume that Mr. Croome was unmarried, as his bequests are bestowed upon his relatives. To the Rev. E. A. Danberry, his brother-in-law, the testator has devised his estate, farm, and lands at Siddington, Gloucester, absolutely, and nominates this gentleman residuary legatee for life of his entire estate. He has bequeathed the sum of £2,000 to each of his four nieces, and a nephew. On the decease of the Rev. E. A. Danberry, the residue is directed to devolve on the children of the testator's sister, who are the ultimate reversionary residuary legatees.

**Charles Ginkell Landon, Esq.**, formerly of Heanton Punchardon, Devon, and late of Tiverton, but died at Woodstock-street, Bond-street, London, on the 22nd February last, having made his will so far back as July, 1847, to which he added a codicil in July, 1859. The executors nominated are his relict, the Rev. W. J. Aislabee, Rector of Alpheton, and C. C. Jones, Esq., Mitre Lane, London, to whom probate was granted from the principal registry on the 27th ultimo. This is the will of a highly respectable country gentleman, who does not appear to have occupied himself in any professional or other pursuits. He has bequeathed his property, which consists of realty and personalty, to his relict and family as under. To his eldest son he has devised his estate at London Colney, Shenley, Herts. All the rest of his estate, real and personal, he bequeaths to his relict for life, and at her decease it is directed to be divided amongst his children in equal proportions.

**Lieutenant-Colonel George Whannel**, late 33rd Foot, designated "the Duke of Wellington's regiment," died at his residence, in Charles-street, Haymarket, on the 29th April last. His will, bearing date 15th Nov., 1859, with a codicil, made in December last, was proved in the London Court, on the 17th ult., by the executors, namely, his niece, Mrs. Fitzpatrick, wife of Dr. Fitzpatrick, M.D., of H.M. Madras Indian Forces, James Powell, Esq., firm of Messrs. Cox & Co., Charing Cross, and George Whitfield, Esq., audit office. The personal property was sworn under £10,000. This gallant colonel appears to have possessed a handsome competency, and we infer from the directions contained in the will that he had no children of his own. He has left his property, both real and personal, in the following manner:—To his niece, Mrs. Fitzpatrick, the above-

named executrix, the colonel has bequeathed the whole of his estate, subject to the payment of some legacies, and one annuity. The colonel has bequeathed legacies of £100 each to his other executors, and £100 additional, accompanied with the gift of his gold hunting-watch to Mr. G. Whitfield, as a testimony of the esteem and regard which the testator entertained towards Mr. Whitfield. To his landlady the colonel has bequeathed a legacy of £100, and to her husband, his wearing apparel, and some other effects. The annuity of £100 is granted to a person resident in the West Indies. There are no other bequests contained in the will. Mrs. Fitzpatrick, the colonel's niece, is constituted residuary legatee.

**Edward Page Clowser, Esq.**, of Mount Lodge, Hampstead, died on the 25th October last, at his residence. His will bears date in the month of February in the same year; in which he has appointed his daughter, Mrs. Lovell, widow, sole executrix, who administered thereto on the 25th ult. This is a will confined simply to two bequests; the property, both real and personal, is devised to the testator's daughter, the above-named executrix, who takes the whole of the property absolutely, and of which she has the entire disposition, with the exception of the estate at Hampstead, which, on her decease, is to devolve on the testator's granddaughter, Etty Lovell. The testator resided in that charming locality which has been truly designated one of the lungs of this vast metropolis, and, with the exception of the immediate neighbourhood of our parks, there are no spots within the easy vicinity of town to be compared to Hampstead Heath and Blackheath, where the busy and confined Londoner can occasionally enjoy a pure air and wholesome recreation. It would indeed be a great public calamity should these two healthy localities ever be trespassed upon by the architect and builder.

## Reviews of Books.

### INFANT MANAGEMENT.\*

NOTHING of domestic politics or social economy claims such earnest attention at the present day as the proper management of the young, both morally and physically. The matured criminal is very nearly hopeless; the adult valetudinarian must remain valetudinarian to the end; it is only the young who repay the efforts made for their improvement—only the growing time of life which is worth the trouble of ordinary husbandry. But between the two systems of neglect and forcing—of killing by hardening and weakening by coddling—poor misguided human nature, as represented by childhood, runs great risk of not finding that middle way in which it is safest to walk. Of late years there has been a strong reaction against the rough and ready method of education common to our forefathers, and which method turned out some of the bravest and most stalwart men of modern times; and the women, who have taken up this question of infant nurture, have taken it up with too strong a belief that children have to be kept alive by careful and continual interposition, and too absolute a refusal to see that they only demand leave of ignorance and quackery to live and develop according to the laws of nature. Many children of the poor undoubtedly die from neglect and bad management; but, though we can count these off on our fingers, and know to a fraction what percentage is due to exposure, and what to starvation, how many die from opiates and how many from want of breast milk, yet we have no means of judging of the number of lives rendered infirm and sickly by the over care, the over clothing, over feeding, over coddling of the rich, nor of the deaths which have ensued from the simple enfeebling of the body by indulgence. Yet this side is true as well as the other, and the laws of health and disease are not always correctly expounded by the Registrar-General's report. Until we have some means of testing the amount of sickness among us, and are not satisfied with the merely gross result of death, we can never come to a right appreciation of the folly or wisdom of the present more careful manner of nurturing our young.

One reason for the excessive care now taken by most mothers of their children is the great increase of medical books lately published on the subject. These books have all one strain, all strike one key-note—of course they do. If the faculty exalted nature, what need would the human race have of them? They all show the dangers which beset the unformed constitution; frighten the tenderer hearted, and those with softer brains than the average, into a belief that every petty ailment is the precursor of a disastrous illness, and that their chief duty is to combat evil rather than suffer the development of good. "A little learning is a dangerous thing," especially so when it is a little medical knowledge and a smattering of the rules which teach the symptoms of disease and the fragility of health. Every woman who studies these books for the first time torments herself with a thousand fears for the life or well-being of her family. A cold is no longer a simple matter of a day's nursing and a little mess of pleasant posset on going to bed; but is the precursor of measles, the sign of congenital delicacy of the lungs; or it is influenza, or bronchitis, or pneumonia, or any other ailment with a hard name under which the simpler and better known are so outrageously disguised. Sore throats no longer yield to mustard poultice or rose gargle, but are doctored and messed, because they are certain to resolve themselves into scarlet fever or diphtheria; or, at any rate, are certain to linger doubtfully, and perhaps end fatally. So with all other matters of health. The "little learning" has borne dangerous fruit, and a certain general nervelessness, and flaccidity, and universal weakness are the result; but the death rate is lower, whereby the public are deceived.

Dr. Barker gives us some very sound advice with respect to the nurture of children; but he is, naturally, more inclined to believe in the need of incessant human management as the preservative of life, than in the more careless system of suffering life to grow without the aid of too much human management. But nothing that he has said is too strong in reprobation of the criminal folly of giving children tea and coffee, and wine and spirits, and unlimited "sweets," and rich food of every kind, which it is the practice of some mothers to do, with the simpering assurance, "Oh! it is such a little bit, it cannot do them any harm!" We think him over careful in his treatment in other matters, for, by our own experience, the "hardening" system answers best; and we have seen so many instances of weakness, and susceptibility induced because of the mother's fears of exposure to weather and dread of cold water, that we look with much doubt on any doctrine which inculcates the need of such very great care after the first year or two of life is past. All that Dr. Barker says respecting the neglect and exposure of the poor, and the mortality consequent thereon, every one who has studied human life in that aspect at all, must necessarily endorse; but hardening does not necessarily mean neglect and exposure, and this is just the mistake which the advocates for the tenderer system make. "Absurd and mischievous" he calls the braver way; far more absurd and mischievous is that system which

\* On the Hygienic Management of Infants and Children. By T. Herbert Barker, M.D. London: Churchill.



results in physical effeminacy and moral self-indulgence, and the shrinking of the over sensitive frame from any discomfort of wind and weather, and the peevish inability to face hardship or disagreeables, almost always consequent on extreme care. Besides, what is the rule? In those houses where the régime is of the robust and "hardening" quality, where the children are suffered to run about in all weathers, where there is plenty of wholesome food, no silly indulgences, and a profound belief in cold water, where the dress is warm, light, and the very reverse of cumbersome, where the mother does all the doctoring and does very little of it,—what do we find? For the most part fine, well-grown, healthy children, perhaps a trifle rude and not a trifle sunburnt, but nothing like the puny little sickly miseries got out of the scientific and careful homes: nothing, again, like the diseased, ricketty, scrofulous creatures so diligently nurtured into disease at the "indulgent" homes. These indulgent homes are the true grave-yards of children; the graveyards of health if not of life, of manhood if not of existence, of nobleness and robust vigour if not of all besides.

These are the homes where the simplest childish complaint—measles or whooping-cough—become as deadly as plague or the yellow-fever—where typhus breaks out without apparent cause, and where the doctor is never absent, and the mother never at rest. Whenever we see a mother who thinks that her children have to be "kept in" because of this wind or that wind, and to be "kept up" by port-wine or bitter-beer, because of this delicacy or that delicacy, we may be sure that she is rearing them for death, or for life-long debility and disease; and wherever we see a mother give way to her children's fancies, and feed them with indulgences instead of the common-sense wholesome plainness of rational people, we may be sure that here, too, is infancy destined to but a brief career, or the future maturity to an inheritance of sickness and pain.

Dr. Barker has a prejudice against the east-wind; but he does not say up to what age the daily exercise is to be intermitted when it blows. With very young children, and with those constitutionally delicate, even beyond the age of extreme infancy, it is well to regard this treacherous point of the compass; but, as a rule, and with ordinarily well-constructed chests, even childhood need not be kept in because of the east wind, or any other kind of wind. So soon as the little creatures can run about and keep themselves warm, they are better out of doors, no matter to which letter the weather-cock may point. The heated close atmosphere of the nursery, with its one full-grown maid or two devouring all the fresh air, and the little lungs given only the corrupt and twice-breathed for their nutriment, with its heavy woollen draperies harbouring dust, and its large coal-fire giving out carbon and sulphur, is a worse place for them than the fresh open air with even the dreaded east-wind blowing harshly and ungenially upon them. More harm is done by keeping the children of the anxious rich too secure from adverse winds than will ever be got from over-exposure—at least, in their class. But all the difference lies between infancy and childhood. Mothers can scarcely be too careful of the young infant; but they can well be too anxious about the growing and hearty child, because, in being too anxious, they more often check healthy development than they ward off evil excess, or prevent dangerous neglect. The question of "hardening" in its folly or its wisdom lies solely in the age of the child, and its amount of elasticity of constitution.

Wise, too, are Dr. Barker's remarks on the moral aspects of education, and the moral influences of judicious physical training. In building up the body of her child, a mother should remember that she is fashioning its soul as well, and pointing out the way of the future moral career. The self-indulgent child will be the selfish man; the puny boy will grow out into still more striking cowardice and effeminacy; those with whom "I don't like it" is sufficient reason for all kinds of disobedience will never get to the truth and beauty of duty, never learn the grace and holiness of sacrifice; but the hero will be taken from an heroic cradle, and a strong, brave manhood can only be garnered from a seed-time of a wise and beautiful and healthy childhood. Indulgence and overcare are the two most dangerous stumbling-blocks on the threshold of life; let all mothers beware how they lay them across their own house-doors.

On the whole we can recommend Dr. Barker's book with more pleasure than we could speak of the chief part of such works. If it is not heroic, it is not sybaritic, and fails less in common-sense than the mass of pseudo-scientific guides for popular use.

#### LONDON IN THE FOURTEENTH CENTURY.\*

THE space of a few weeks has brought us rather a numerous issue of the volumes of "Chronicles and Memorials," published under the direction of the Master of the Rolls, and they are so various in their character and value that we can only treat them fairly by taking them one by one as subjects for separate articles. In doing this we shall observe no particular plan of selection, but take the publication which first presents itself with sufficient interest to claim a detailed notice. The two volumes we select on the present occasion attract our attention by the valuable light they throw upon the condition of London society at a very remote period. They complete the publication of three of the early volumes of very miscellaneous municipal records and matters preserved in the Guildhall Record-office, known as the "Liber Albus," the "Liber Custumarum," and the "Liber Horn." The first of these, the "Liber Albus," edited by Mr. Riley, was published in 1859; as much of the "Liber Custumarum" and of the "Liber Horn" as was thought worthy of publication is contained in the two volumes before us. These compilations are hardly, in the strict sense of the words, City records; but they are compilations from City records made by officers of the corporation for their own private use—the "Liber Custumarum" and "Liber Horn" by Andrew Horn, who held the office of chamberlain in the earlier half of the fourteenth century; and the "Liber Albus" by John Carpenter, who was common clerk in the beginning of the fifteenth. The "Liber Albus," though much later in date of compilation, contains a larger proportion of matter relating to the thirteenth century; the "Liber Custumarum" and the "Liber Horn" belong more especially to London in the fourteenth century, and, on the whole, they are not so rich in valuable matter as the former, although they, also, are full of curious information. Thus we have here, as in the first volume, a Building Assize, or code of regulations for the building of houses, &c., intended chiefly for the prevention of fire; regulations regarding the arrival of foreign merchants in the Thames, and their reception and behaviour; records relating to the foreign trade of London; and many ordinances for the regulation of the City trading companies. The affairs of the trading-guilds, indeed, occupy a very large and important part of this publication. The documents on this subject are followed by a sort of journal of the incidents of the Itinerary of the justices itinerant in 1321, as far as they related to London. A number of other records of a still more miscellaneous character fill up the volume.

It is evident that a mass of records like these must place the London of the

fourteenth century before our eyes in many points of view. They give us an insight into the condition of the inhabitants, and into their manner of living. We find frequent allusions to the character and prices of their provisions, and some of the notices on this subject are very curious. Thus, for an example, the following objects come under the head of poultry, in the year 1274, and their prices were regulated as here stated (it is not quite clear how rabbits, hares, kids, and lambs come under this head):—

A hen, of best quality, three halfpence.  
Two chickens, three halfpence.  
A goose, of best quality, from Easter to Whitsuntide, five pence; from Whitsuntide to St. Peter's ad Vincula (August 1), fourpence; and during the rest of the year, threepence.  
A wild goose, fourpence.  
Three young pigeons, one penny.  
A mallard, three halfpence.  
Two terrels, three halfpence.  
Two woodcocks, three halfpence.  
A partridge, three halfpence.  
Four snipes, one penny.  
Twelve larks, one penny.  
A pheasant, fourpence.

A bittern, sixpence.  
A heron, sixpence.  
A curlew (price omitted).  
A plover, one penny.  
A swan, three shillings.  
A crane, three shillings.  
A peacock, twelve pence.  
A rabbit, with its skin, fourpence; without skin, threepence.  
The best hare, without skin, three halfpence.  
A kid, between Christmas and Lent, ten pence; at other times, sixpence.  
A lamb, between Christmas and Lent, sixpence; at other times of the year, fourpence.

These are all stated to be the highest prices of such articles, and it may be remarked that swans and cranes seem to have been especially expensive luxuries, and that it is rather curious that a rabbit seems to have been worth twice as much as a hare. At the same date the following were the fish usually eaten in London, with their regulated prices:—

The best plaice, three halfpence; a moderate one, one penny; and smaller ones in proportion.  
Twelve of the largest soles, three pence, and smaller ones in proportion.  
A fresh mullet—the largest, threepence; middling size, two pence; a small one, one penny.  
Salt mullet, the same price.  
Haddock—a large one, two pence; the smaller ones in proportion.  
A barbus (supposed to be the sea-perch)—the largest, four pence; moderate sized, three pence; and smaller in proportion.  
A mullet—the largest, two pence.  
A conger—the largest, twelve pence.  
A turbot—the largest, six pence.  
A John Dory—the largest, five pence.  
Three fishes, called, in the Latin of the original, *brannus*, *sardus*, and *becnus*, three pence each, the largest.  
Mackerel, in Lent, a penny each; after Lent, two for a penny.  
Gurnard, a penny, the largest.  
Fresh whiting, the largest, four for a penny.  
Powdered (salted) whiting, twelve for a penny.  
Red herrings, a thousand for four shillings, that is, twenty for a penny.  
Fresh herrings, from the Assumption of the Virgin (Aug. 15) to Michaelmas, six for a penny; after Michaelmas, twelve for a penny.  
Ling-stockfish—the largest, one penny; middling sized, that is, mullet-stockfish, three

farthings; the smaller, one halfpenny, except the cross-ling, of which three of the best for a penny.  
A gallon of oysters, two pence.  
A fresh salmon—the largest, between Christmas and Easter, five shillings; after Easter, three shillings; and the smaller ones in proportion.  
Sturgeon, a large piece, four pence.  
A hundred *balena*, of the same year's salting, for sixteen shillings, that is, two pence a pound; and the same number of last year's salting, eight shillings, or one penny a pound.  
A porpoise, the largest, half a mark.  
A stike of eels, containing 25, two pence.  
A hundred lampreys, from Michaelmas to the Feast of the Purification, the largest, eight pence, or twelve for a penny, and the small ones a hundred for six pence; after the Purification, a hundred large ones for six pence, and small ones for four pence.  
A hundred smelts for three halfpence.  
A roach—between Whitsuntide and Michaelmas, the largest for a penny.  
A pike of three feet, half a mark; of two feet, two shillings.  
A lamprey of Nantes—from the beginning of Advent, for a month, for sixteen pence; after the month, eight pence; after Easter, six pence.  
A fresh lamprey, from the Severn or Thames, between the Purification and Mid-Lent, four shillings; between Mid-Lent and Easter, two shillings.

Besides the information these records give us on the state of commerce in general and of each branch or trade in particular, they throw very great and curious light on the fraudulent practices of the traders of that time. The dishonesty of traders in the middle ages was proverbial, and often exceeded anything we can imagine in modern times—in fact, they were ages in which every man sought as his primary object to oppress and tyrannize over his neighbours, the nobleman and knight by their command of brute force, the ecclesiastic by his education, and the merchant by his cunning. We have also here some very curious documents relating to the malpractices of the lawyers, which prove the existence of an extraordinary amount of professional roguery in the earlier part of the fourteenth century, quite enough to show that the mediæval lawyer loved his neighbour no better than the knight, or the priest, or the burgher. Some of these records, too, give us a very curious view of London as a town. We have stated that one of these documents is a Building Assize, or code of regulations, with regard to new buildings or alterations of old ones; it is of the thirteenth century, and the second assize of the kind since a very calamitous conflagration which occurred in the year 1212. The first of these assizes had been published before the commencement of the publications of the Master of the Rolls, and has been seized rather hastily by our architectural antiquaries, who gave from it, we believe, a very derogatory picture of mediæval London in regard to its buildings. For instance, people are forbidden to place thatched roofs on their houses, instead of employing tiles or slates, and it has been assumed from this that, until the fire of 1212, houses in London had generally thatched roofs. Now, in the first place, we all know that prohibitory laws were not generally directed against practices of old standing, but against innovations; and in the second place, the spirit of the middle ages was strongly protective of all that people had been habituated to, and strongly opposed to change; and on this particular point, all that these documents show is, that some people, neglecting the wise laws and regulations of the city, no doubt as a matter of economy, had fallen into the practice of thatching instead of tiling or slating their houses, and that the havoc made by the fire had made the authorities very sensitive to the danger of this innovation. Houses within mediæval towns and cities were not thatched. A more curious document, as far as it illustrates the condition of London in the fourteenth century, is the inquisition on the state of the lanes in the part of the town bordering on the Thames in the seventeenth year of the reign of Edward. The miserable condition of the lanes and streets in this district, the neglect in enforcing the existing municipal laws, the obstructions thrown in the way of free circulation in them, the filthy condition in which they were allowed to remain, is something quite extraordinary. From the different circumstances mentioned, it would appear that in many of these lanes the *latrina*, public or private, were in recesses overhanging the buildings, as in the outer walls of our ancient castles, and that the filth dropped through into the street, and on the heads of the spectators who walked too near the walls. It was an easy and perhaps convenient way of transferring the onus of clearing away the superfluous filth from the individual to the public.

But there is one document in this collection, which, above all others, is interesting in its bearing upon the intellectual condition not only of mediæval London, but of the mediæval bourgeoisie in general. Every one who is acquainted with the history of mediæval literature knows how, out of the great intellectual development of the twelfth and thirteenth centuries, arose a feeling of associating for the cultivation of mental accomplishments which would do honour even to the greater intellectual refinement of the present day. The literature which was

\* *Munimenta Gildhallæ Londoniensis*;—*Liber Custumarum*, compiled in the early part of the fourteenth century; with extracts from the Cottonian MS. Claudius, D. II. Edited by Henry Thomas Riley, M.A. Published by the authority of the Lords Commissioners of her Majesty's Treasury, under the direction of the Master of the Rolls. 2 vols. royal 8vo. London: Longman & Co.



best understood by people likely to associate was poetry, and societies for the cultivation of poetical composition are found during the middle ages scattered through the towns of France and Italy, owing their origin, perhaps, to the south. In some towns in Western and Northern France these societies were called Fraternities of the Pui; and we find from the documents here printed, that a society of the Pui existed in London at the beginning of the fourteenth, and probably in the thirteenth century. Andrew Horn, who compiled this volume, has entered in it a copy of the rules of this society, of which we may suppose him to have been a member, and has thus become the means of preserving the only memorial of its existence. The members wrote poems in the fashionable kind of verse called ballad-royal, and once a year these compositions appear to have been recited, and the writer of the one adjudged to be the best received a crown or garland as a prize, and was elected "prince" of the society for the ensuing year. A grand feast was given on the occasion of this election. With these poetical purposes were united the ordinary characteristics of a merchant or other guild. Mr. Riley thinks that this society was a fraternity of foreign merchants, which does not appear to us to result from the document itself; for not only do we suspect Horn to have been a member, but the only name of a member mentioned in the document itself, John de Cheshunt, who had held the office of prince, is certainly that of an Englishman. The document relating to this society, which is written in the French or debased Norman then in use in England, as well as on the Continent, consists of two sets of rules, the second being supplementary, and professedly compiled in the hope of restoring prosperity to a society which was already declining, and it is probable that it came to an end early in the reign of Edward III.

These few notes will give some notion of the character and value of the materials brought together in these volumes; and we may add that the manner in which Mr. Riley has executed his laborious task of editing is highly creditable to him. The texts are printed with great care, and are accompanied with very useful glossaries. We might point out a slight error here and there, not to charge them as serious faults to the editor, but rather to show how difficult they are to be avoided in such publications. Thus *anca* (meaning a goose), which occurs several times in the text, and is entered in the glossary, should certainly have been printed *auca*; it is impossible in the mediæval manuscripts to distinguish between *n* and *u* by their forms, and there certainly never existed, even in mediæval Latin, such a word as *anca*, for a goose. Thus again, the word *plumerus*, p. 82, which in his glossary Mr. Riley rightly supposes to mean a plover, should have been printed *pluvierus*; the three upright strokes in the MS. representing *ui* (for *vi*) have been mistaken for an *m*. We might point out, too, a few instances in which Mr. Riley has not caught the correct or exact meaning of the mediæval words. Thus *capella*, or *capellum*, means not a cap but a hat, representing the French *chapeau* (in old French, *chapel*); and *capellarius* should have been translated a hatter, and not a capper,—it is the modern French word *chapelier*. So, in the names of fishes, *merlingus* is, we presume, the whiting, still called in French a *merling*. We object also to the translation, given in the glossary, of the *prodeshomes*, in Latin, *probi homines* and *probatii homines*, words which were certainly not used to describe the character of the persons to whom they were applied, but to denote a municipal rank which had been obtained by some sort of previous probation or qualification, and which entailed certain municipal rights and privileges. Before we close these remarks, we think it right to state, that the Anglo-Norman and French texts, hitherto published by the Master of the Rolls, are mostly edited badly and badly translated, so as by no means to throw credit upon English scholarship. The old editors of records in this country printed Norman or French documents just as they stood in the MSS., simply because this was a very easy process, and the editors did not know the language sufficiently to enable them to arrange the words as they ought to be printed. Thus, if the writer of the MS. had heedlessly split one word into two, it appeared in that anomalous condition in print; and the same with two words which happened to be thrown into one. This plan of editing has, unfortunately, been preserved to a great degree, though perhaps such gross blunders as those just mentioned are not of frequent occurrence. Why, however, should we not give the same care to the proper arrangement of texts in French as we do in Latin? With regard to the translations, it has been a common mistake of our antiquaries who have taken up mediæval manuscripts, to suppose that we may translate a language we have never learnt by the simple use of a dictionary, forgetting that a language possesses grammatical forms and phraseology as well as words; and we are afraid that this prejudice is not yet quite exploded. We might pick out some choice examples of the blunders which result from this mistake among the few French texts in this series of publications; and if we now cite from the volumes before us, it is only because they are ready at hand, for we look upon Mr. Riley as one of the best editors employed by the Master of the Rolls, and the French texts are not of his own choosing, but have been forced upon him by the nature of his work. We merely wish to show the sort of errors which must arise from translating a language which we have not learnt. In a note on p. 48 of the introduction Mr. Riley quotes these lines from the first part of the romance of the Loherains:—

Après soper commence adonc à violer;  
Et chancelons d'amors, bellement et suet;  
Et Hervis l'escouta, li gentis et li bers;

which he translates, "After supper, playing on the viol begun; and songs of love, so beautifully and sweet; and Hervis listened, the nobles and the barons." We might remark that *commence* is in the present tense, third person singular, and that there is probably a line wanting between the first and the second; but the chief error lies in the third line. *Li* is the article in the singular number; *gentis* and *bers* are not, as here supposed, nouns plural, but adjectives in the singular number and nominative case, and apply to the young duke Hervis. The correct translation would be, "There after supper he begins to play on the viol, . . . and love-songs, fairly and sweetly; and Hervis, the gentle and noble, listened to him." Again, in a note on p. xxxvii. a passage from the romance of "Tristram" is quoted, of which the two first lines are,—

A sun batel en va amunt,  
Dreit à Lundres, desuz le pont

which are thus translated, "On board his bark he goes straight to London, beneath the bridge." Now the phrase *à son batel* means not on his ship, but with his ship; in fact, the meaning is "he brought his ship;" *amunt* here meaning up the stream, seems to have been overlooked; and *desuz* would have been better translated below than beneath. The correct translation is, "He goes with his ship up the stream [of the Thames] straight to London, below the bridge," where, as at present, the foreign merchants discharged their merchandise, for the good reason that a vessel of any magnitude could not pass the bridge. We have not compared critically the translations of the documents in French, printed in these volumes with the texts, but in our general impression they seem to us too much translated word for word instead of phrase for phrase. You may pick from the dictionary the literal meaning of each particular word correctly in English, yet the whole will not represent in any degree the meaning of the whole. There is a phrase which occurs continually in the regulations of the fraternity of the

Pui, composed of the word *deivre*, the translation of which by ought, repeated continually, sounds very awkwardly to English ears, and is by no means correct according to our modern usage of the word. Even in modern French, when you say that any one *doit faire* a thing, it means not exactly that he ought to do it, but that he is to do it, implying, in a certain degree, that he has engaged or bound himself to do it. Thus, when in the rules of the fraternity of the Pui it is directed, "Et doit donner chescun homme entraunt en la compaignie vi. deniers d'entree por remembrance," the translation does not quite convey the meaning of the original, "and each man ought to give, upon entering into the company, sixpence by way of remembrance." It would have been better translated, "and each man, upon admission into the company, shall pay sixpence as an admission fee." The law was compulsory—it was not merely that he ought to pay it, but he must pay it, or not be admitted. So, again, "Et le jour dou siege, ne doit nuls estre en la compaignie, . . . s'il ne soit de la compaignie," which is translated, "And upon the day of the sitting there ought to be no one in the company . . . if he be not one of the company," would be more correctly expressed by, "And on the day of meeting (or session) no one shall be present who is not a member of the company." The literal translation word for word is not correct, but we must translate phraseology by phraseology.

#### OBSURE DISEASES OF THE BRAIN.\*

THE rapid sale of the first edition of this exciting and interesting work has led the accomplished author to issue a second and enlarged edition. It is not often that a psychological book has at once claimed the attention of the public ear, and the reason is obvious enough. Medical writers but too frequently are averse to taking the public into their confidence. The truths they wish to convey must be first sifted through the mind of the profession, thence to be practically arranged to the world at large. In the majority of maladies this plan holds good, but in cases where the mind is concerned many advantages are traceable to a more direct appeal to the intelligence of the general mind. In all mental lesions the first symptoms always present themselves either to the patient himself, or, as is more frequently the case, to the immediate friends and relatives of the individual whose mind is passing beyond the limits of healthy action. The public ignorance of the manifestations of brain disease is, therefore, a great calamity, as in ninety-nine cases out of a hundred the fine partition between slight departures from healthy action and confirmed mental disease is allowed to be passed before the physician is summoned and the patient is placed under treatment. Functional disorder of the seat of thought is allowed to pass into organic disease, and those brief but precious moments are lost in which treatment can be so beneficially resorted to. Honour be, therefore, to the physician who makes every man a sentinel in his own household and among his own friends. His words are indeed those of preventive medicine in one of its highest branches. As the worker in the sewers carries before him a light at the extremity of a wand in order that, by its feeble burning, he may be forewarned of the presence of fatal gases, so such a work as the one before us puts a light into the hands of the public by which they may be enabled to watch the approach of mental malaria. Dr. Winslow, in this most useful volume, has secured the attention of the public. Of the thousands who have already read the first edition all must have gathered knowledge that may be of inestimable value to them in after life, and we hail the second edition as a further means of extending knowledge that heretofore has been too jealously kept within professional breasts. It may safely be said that the number of persons who stand tottering upon the brink of insanity are immeasurably more numerous than those who become actually insane. The power we possess of resisting the strain upon our mental faculties is now and then tested by some public movement or event.

The great revolution in France called forth a vast amount of latent lunacy in that country, and the revolutions in this country and America have overthrown the minds of many persons of excitable temperament in both countries. Social and political movements, which pass in great waves over the world, test and wither up weak mental organizations, just as a prolonged east-wind or the persistence of great cold will destroy life in the old and physically weak. How advisable it is, therefore, that we should watch the weak points of mental organizations of those near and dear to us, and how essential that the very first loosening of the mental fibre should be brought under the notice of the physician versed in mental lesions. But it often happens that we are ourselves the sole witnesses, if we may so term it, of the struggle that is going on within our own high seat of reason, between sanity and insanity. The most absurd ideas take firm hold of the mind, and will not be dispelled. Persons so afflicted may know they are delusions; but still they are iterated with painful frequency. Sometimes the mind will repeat to itself a string of unintelligible words—sometimes even to the most pure, the most diabolical language will be suggested to the mind—sometimes there will be a secret prompting to commit some absurd act, to strike some one, to shout out at church. In certain states of the mind the act of shaving becomes looked upon with dread; and we have no hesitation in saying, that many suicides have been caused by sudden impulse when the implements of destruction have been too close at hand. Dr. Winslow gives many instances in point.

"A gentleman, of great accomplishments, of high order of intellect, of known literary reputation, and of admitted personal worth, had his mind for years tortured with morbid suggestions to utter obscene and blasphemous expressions. He eventually destroyed himself; and in a letter which he wrote to me a few days before committing suicide, and which did not reach me until after his death, he said, his life was embittered and made wretched by these terrible suggestions; but he thanked God he had never once yielded to them, and that, although he was a Christian in principle, he felt he was not sinning against God by committing self-destruction, with the object of effectually destroying all chance of his giving utterance to thoughts that might contaminate the minds and morals of others! In the incipient, as well as the fully-developed conditions of insanity, the instincts, the coarser parts of animal nature, make occasionally a bold, determined, and vigorous effort to forcibly seize the sceptre, and exercise supreme authority and despotic dominion over man's 'sovereign reason.' An awful, terrible, deadly, 'hand-to-hand' struggle sometimes ensues between these antagonistic elements. 'The reason may resist,' says Coleridge (when referring to this appalling contest), 'it does resist for a long time; but too often, alas! at length it yields, and the man is mad for ever.'"

Bishop Butler has confessed that he battled all his life with the most insane delusions and impulses, but by the power of his strong will he came off the victor. But, as all men are not Bishop Butlers, those who are afflicted with these mental perturbations should not hesitate to take their physician into their confidence before it is too late. If mankind would only be as frank and open with him about their mental ailments as about their bodily ones, the source of insanity would be greatly lessened. There are certain conditions of the mind, however, in which the afflictions of insanity are so insidious, so take upon itself natural forms that neither himself nor his friends are cognizant of its approach. As Dr. Winslow says—

"A man has received an offence, perhaps a series of offences, trifling in their character. His mind at first dwells slightly upon the fact; he then allows the impressions to absorb the attention to a degree quite incommensurate with their importance, other trains of healthy thought

\* *Obscure Diseases of the Brain and Disorders of the Mind.* By Dr. Forbes Winslow, D.C.I. Oxon. Second edition. London: John Churchill.



being rigidly excluded from his mind. Eventually, these notions become extravagant and exaggerated. The injury which was, in the first instance, considered a trivial and insignificant one, assumes, however (as the mental disease progresses), a grave and significant character in the estimation of the person whose mind is almost exclusively occupied in its morbid contemplation. The intellect at last yields to the pressure, and the general health becoming deranged, the idea which was, originally, only an extravagant conception, becomes a clearly manifested delusion; in other words, a fixed and settled insane idea, the insanity consisting, not in a creation of the fancy *de novo*, but in a morbid exaggeration, and insane perversion, of actually existing circumstances."

Dr. Winslow draws attention to the fact, that one of the most significant symptoms of brain disorder is a debilitated power of attention. In many cases this is simply the result of physical exhaustion. It has often been noticed that a want of food will produce this result; but when it continues for any length of time, the mischief is clearly attributable to a debility of the mental power itself.

In this age, when every power is working at high-pressure,—when the lawyer, the physician, the statesman, and the merchant are all pushing forward, either to struggle upwards or to maintain themselves from sinking in the social scale (that terrible horseman ever riding behind some of us),—can it be wondered at that there is a constant debilitating tendency in this direction? For this incipient stage of brain disease, says Dr. Winslow:—

"The patient complains of an incapacity to control and direct the faculty of attention. He finds that he cannot, without an obvious and painful effort, accomplish his usual mental work, read, or master the contents of a letter, newspaper, or even a page or two of a favourite book. The ideas become restive, and the mind lapses into a flighty condition, exhibiting no capacity for continuity of thought."

"Fully recognising his impaired and failing energies, he repeatedly tries to conquer the defect, and seizing hold of a book, is resolved not to succumb to his sensations of intellectual incapacity, psychical languor, and cerebral weakness; but, alas! he often discovers (when it is too late to grapple with the mischief), that he has lost all power of healthy mental steadiness, and normal concentration of thought! In his attempt to comprehend the meaning of the immediate subject under contemplation, he reads and re-reads with a determined resolution, and an apparently unflagging energy, certain striking passages and pages of a particular book, but without being able to grasp or understand the simplest chain of thought, to follow successfully an elementary process of reasoning; neither is he in a condition of mind fitting him to comprehend or retain, for many consecutive seconds, the outline of an interesting story, understand a simple calculation of figures, or narrative of facts. The attempt, particularly if it be a sustained one, to master and converge the attention to the subject which he is trying to seize, very frequently increases the pre-existing confusion of mind, producing, eventually, physical sensations of brain lassitude, and headache."

Any great variation from the natural temperament of a person, if at all persistent, should be watched with very great anxiety. When the naturally light-hearted become grave and reserved, even when they are given to continued *ennui*, symptoms of mental disturbance are undoubtedly present. There is an opposite condition to this, in which the naturally reserved become all at once very loquacious and noisy. Every sentiment becoming exalted, persons in this condition present to others the appearance of being constantly in a state of intoxication. Their very movements become changed: from great quietness of manner they pass into a most erratic condition, and exhibit an incoherence which cannot fail to strike all observers. In such cases we may mark the first symptoms of disorganization, and the patient, unjustly charged with habits of inebriety, is probably passing into an incurable stage of insanity.

The common idea of insanity is generally associated either with personal violence or incoherence of action or speech. The public have hesitated to give credence to what might be termed moral insanity, and our judges have on more than one occasion vehemently repudiated the idea on the judgment-seat when urged in extenuation of crimes. But those who have studied the various phases of insanity are but too well convinced that in many cases the moral sentiments alone are the seat of disease. Sometimes it will be observed that the habitually truthful man becomes singularly untruthful. To his friends' astonishment he appears to be incapable of distinguishing the right from the wrong. In other cases the first symptoms of disease show themselves in absurd and petty pilferings. In every other relation of life the conduct of such patients will be exemplary but this—they cannot resist appropriating trifling articles when they go out shopping. Several cases of this nature have been made known to the public through the police courts. In still more deplorable cases we have seizures. Persons otherwise of the most perfect sanity will suddenly become possessed of a furor to destroy human life, and in this they sometimes succeed, to be punished for their irresponsible acts by the penalty of death.

The chief value of the deeply-interesting volume under notice is the warning note it gives of the most incipient symptoms of brain disease. Peculiarities that would otherwise go unnoticed receive a fearful significance when viewed through the light of this distinguished physician's experience. The chapters on softening of the brain, that fearful malady which comes on so insidiously, progresses so steadily, and ends so fearfully, are noted with a dramatic and painful interest.

"For some period before any positive lesion of morbidity is perceptible, the patient complains of a general failure and loss of muscular power. He is easily tired—is obliged, if engaged in a walk, to frequently sit down, complaining of fatigue. This condition of muscular debility is observed to precede for some length of time any local or specific form of paralysis. As the affection of the brain, involving a disordered state of the motive force, advances, the patient's feet slip on one side; he is observed frequently to stumble whilst walking, as if the ligaments of the ankle-joints were weakened or elongated. He cannot put his foot or leg forward without an obviously conscious effort. Succeeding this general deficiency of muscular power, there is occasionally noticed a want of local specific motive strength in one of the limbs."

In consequence of the perfect co-ordination of the muscles of the mouth, lips and tongue, necessary to perfect articulation, failures in speech are often among the most delicate and easily detected symptoms of brain disease eventuating in paralysis. "Occasionally," says Dr. Winslow,—

"The patient is observed to make repeated, but ineffectual efforts to utter articulate sounds. He is seen to open and close his lips, as if trying to speak, but cannot do so. The attempt thus made produces a singular movement of the lips, similar to that seen in the action of smoking a pipe, conveying to those who notice the phenomenon the idea of the patient having in a slight degree a symptom hitherto described and considered as pathognomonic of a serious and fatal state of cerebral lysis, designated by the French pathologists 'Le malade fume la pipe.' These symptoms of failing vocal powers may exist for several minutes before the attention is directed to them. Such morbid affections of articulation are to be found among the most certain signs of cerebral disease."

We might go on quoting *ad infinitum* from the pages of this remarkable volume, in which every phase of diseased mind finds a record. Page after page is replete with curious psychological cases, which so fascinate the attention that the reader scarcely knows how to put the book down. The chapters devoted to the morbid phenomena of memory, motion, speech, and of the special senses open up to us phases of mental disturbance wonderful beyond even German imaginations, and it is only after hearing what strange notes are struck by the human mind when "jingling out of tune" that we obtain some insight into its wonderful organization. We cannot refuse Dr. Winslow the great credit of treating a subject, hitherto considered as strictly professional and abstruse in its character, with singular clearness, and rendering so much of it as science has yet mastered with great intelligibility. His large experience, his subtlety, and his eminent acquirements have not been thrown away in taking the intelligent public into his confidence, and we trust and believe that the warning note he has struck will do much to arrest the progress of those mental diseases which only require to be reated at an early period to ensure their eradication.

#### ALPINE BYWAYS.\*

HAVING lately had occasion to remonstrate with two fair authors on their lengthy descriptions of Alpine highways, we now turn with pleasure to the unpretending little volume before us, in which "a lady" endeavours, through the force of example, to lure other tourists of her own sex from the beaten tracks, and shows how a little determination, combined with judicious economy in the matter of luggage, may enable them to enjoy the grand scenery of the Byways of the Alps,—paths long known to men who consult their map rather than their Murray, but generally avoided by ladies from an exaggerated notion of the difficulties and discomforts incidental to such tours. Many who, year after year, roll along the dusty high road of the Simmenthal, will be glad to learn (if Mr. Hinchliff's glowing eulogies have not yet convinced them) that the lateral valleys they have so often passed by lead not to the wild, inhospitable regions which their *voiturier*, in the interest of his craft, depicts, but to pleasant spots, as Anderlenk, Gsteig, and Plan (not Plain) des Isles, separated by green Cols easy of access, and to practicable passes over the great Bernese chain to the valley of the Rhone. They may discover, too, that the Wengern Alp and the Faulhorn are not the only accessible attractions in the neighbourhood of Interlaken, and that the varied beauties of the little-visited valley of Sixt, in Savoy, are attainable at the cost of trifling inconvenience.

The author's suggestions must, however, be received with some qualification: not every lady could with impunity follow in her footsteps, for though she lays no claim to more than ordinary powers of exertion and endurance, it is pretty clear that her strength is above the average, and when she states that "without aspiring to exploits which may be deemed unfeminine, or entailing undue care and responsibility upon their companions, ladies may now enjoy the wildest scenes of mountain grandeur with comparative ease," she must be understood to refer to a fortunate minority of her sex. We are inclined, for instance, to class an ascent of the Titlis among excursions beyond the average powers of ladies, and the Pousset in the Graian Alps, which seems to have presented but little difficulty to the author, is represented as a formidable undertaking by Mr. King in his "Valleys of the Pennine Alps," where the same mountain is described under the name of "the Grivola." Nor is the Cima di Jazi to be reached without a degree of fatigue which most ladies would hesitate to incur—indeed, we are not sure that any one of these expeditions might not twenty years ago have exposed the rash traveller who had undertaken it to the grave censure of the guide-books, if not to the imputation of wanton guide-slaughter. The passage of the Gries and Albrun on successive days, journeys on horseback of thirteen and fifteen hours respectively, can scarcely be said to "show what others can accomplish as easily as herself." Nor is the ascent of the Mettelhorn quite such a ladies' promenade as might appear from the account of a first-rate mountaineer. While, therefore, we heartily sympathise with the author's enterprising spirit, and allow that ladies may occasionally even ascend the highest peaks and cross the most difficult snow passes with impunity, we must at the same time warn the inexperienced not to accept as the rule what would be more prudently regarded as the exception.

To all ladies, however, whether ambitious or not of emulating such feats, we commend the present volume as a portable and agreeable travelling-companion. In a literary point of view, it is greatly superior to the ordinary tourist publications; the style is thoroughly unaffected, and while the author evidently appreciates in a high degree the peculiar beauties of Alpine scenery, no studied word-painting or elaborate descriptions interrupt the narrative, and tax the patience of the reader. The illustrations, moreover, are excellent, and free from the excessive colouring which is a common defect of chromolithography. A sensible and good-humoured tone is observable throughout with regard to difficulties specially affecting the fair sex—reduction of luggage and imperfect accommodation in remote localities. It is not given to man to comprehend in all their mysteries the sumptuary requirements of woman, and among ladies themselves very various estimates would probably be formed of indispensable apparel, but we can affirm from experience that a lady may, by a little management, be perfectly well dressed, when occasion requires, even though she be restricted for a fortnight to a carpet-bag of the lightest calibre. Decent inns, too, if not luxurious hotels, are seldom wanting in Switzerland, and every year sees some increase of accommodation in mountain districts—indeed, if Swiss enterprise continue to invade at its present rate the quiet old haunts of the initiated, some of us may ere long have to regret the final extinction of Alpine Byways.

#### THE BROKEN TROTH.†

THIS is a genuine Italian tale—a true picture of the Tuscan peasant population, with all their virtues, faults, weaknesses, follies, and even vices. It is not a tale concocted to meet the popular passion or prejudice of the day; for it does not touch in the remotest degree upon politics, and is completely free from the slightest stain of sectarianism. It is a domestic tale—its hero, an humble, hard-working shoemaker—its heroine, the rich daughter of a crafty miser, who by his skill and cunning has contrived to amass together a large property in houses and vineyards; and its villain is an idling, gambling, town-bred fop—a personification of that worthless class of individuals, whose numbers and dissoluteness make them the curse of Italy, and an embarrassment to its rulers, no matter what may be the form of government. Published in the country.

We recommend "The Broken Troth" as the best Italian tale that has been published since the appearance of the "Promessi Sposi" of Manzoni; because, like that celebrated work, there are to be found in it genuine pictures of the Italian peasant population. There is no exaggeration in the portraiture of character; and the incidents—even the worst that are described—are of constant occurrence in Italy—such as the assassination of the hero's father, at the close of a festival, by the hand of a villain who envied the humble man's happiness—such, too, as the robbery and attempted murder of the heroine's father by two desperate wretches, whose frightful bargain with each other was that he who took life should also become sole possessor of the money and jewels to be found in the house where the murder was committed. The records of crime in Italy exhibit the frequency of such deeds of cruelty and atrocity; and the author keeps within the strict lines of probability when introducing them into his story.

The great charm, however, of this work is the portraiture of Stefano—the hero. It is an exquisite picture of virtue struggling against poverty—against the charms of beauty—the passions of youth—the temptations of wealth—and despite of the many difficulties in his way, triumphing over every obstacle, and with a clear conscience, finally winning, with the approbation of his fellow-men, all that he had wished for upon this earth. The foil to this character

\* Alpine Byways; or, Light Leaves gathered in 1859 and 1860. By A Lady. London: Longmans. 1861.

† The Broken Troth. A Tale of Village Life [in Tuscany. From the Italian. By Philip Iretton. Two volumes. Cambridge: Macmillan & Co.; and 13, Henrietta-street, Covent Garden. London, 1861.



his cousin Cecco, a well-intentioned youth, but with no control over his own vehement disposition, and whose fiery spirits are constantly involving him in the most unpleasant scrapes. If this tale should—and we trust it may—reach a second edition, we would suggest to the translator the advantage that would accrue to the entire work, by considerably abridging, or, if possible, completely omitting the whole of the last chapter to the first volume—that is, the drunken frolics of Cecco and his associates, in the village inn. True as the whole may be to nature, it is not a pleasant scene to contemplate in all its details; and, though it might amuse Italians, it will, most probably, disgust Englishmen.

This is a time when persons take a great interest in everything connected with the Italian population; and "The Broken Troth" is well suited to meet the general desire for an accurate knowledge of the Italians. In "The Broken Troth" they see the Tuscans as they are in their own homes, in the midst of their families, and in what manner they conduct themselves towards their relatives and friends. Here, then, is an accurate picture drawn by the hand of an Italian. Its faithfulness may be relied upon. The effect calculated to be produced by it upon the reader is a respect for the people of Tuscany, with an earnest hope that a population that could produce such characters as "Stefanino," the two pastors of Solaro, Rosa, and the honest innkeeper Marco, may never be contaminated with foreign vices.

"The Broken Troth" is one of those works that cannot be read but with pleasure; and we may add, what we conceive to be still higher praise, that its perusal is calculated to inspire all persons, no matter what their age or condition of life, with a love for virtue and an abhorrence of vice.

### THE MAGAZINES.

THERE is not one of the monthly periodicals that exhibits so extraordinary a contrast between its first and its last articles as *Bentley's Miscellany*. It begins with Mr. Harrison Ainsworth's "Constable of the Tower," and concludes with Mr. Dudley Costello's "Crooked Usage." In the first the reader is transported back to the reign of the boy-king Edward VI.; and in the last he finds himself surrounded with the very dregs of society, as society in its lowest depth of villany and scheming is, at this moment, to be found in London. In his attractive romance, Mr. Ainsworth is illustrating history, and fixing public attention upon a period, and a complication of political intrigues to which due attention has not hitherto been paid. His descriptions of the persons, manners, and times are so life-like that they enthrall the attention of the reader, and one cannot refrain from a feeling of impatience to see the coming numbers of *Bentley*, and how the plot of the tale will be carried on. In "The Constable of the Tower," Mr. Ainsworth gives a very attractive picture of the "Princess Elizabeth;" and the same historical character is introduced as the genuine "Queen Elizabeth" in the first article of *Fraser*. This article, entitled "Queen Elizabeth, Lord Robert Dudley, and Amy Robsart—a Story from the Archives of Simencas," is written by Mr. J. A. Froude. The results of Mr. Froude's historical researches may be thus briefly stated:—"Amy Robsart," the unfortunate wife of the perfidious Earl of Leicester, was absolutely murdered at Cumnor; and her murder was perpetrated with the view of facilitating Leicester's marriage to Queen Elizabeth, the Queen being a consenting party. A single extract will suffice to show the importance of Mr. Froude's researches in the archives of Simencas:—

"One night, in the autumn of 1560, Cecil came secretly to De Quadra's house, and told him that all his efforts had been fruitless. The Queen was rushing upon destruction, and this time he could not save her. She had made Lord Robert Dudley master of her government and her own person! *Dudley's wife was about to be murdered*, and was at that moment with difficulty guarding herself against poison. Dead to honour, blind to danger, and careless of everything but the gratification of her own passion, Elizabeth would be contented with nothing less than raising Dudley to the throne, and the unhappy Amy Robsart would not long be an obstacle."

The main materials of *Blackwood* this month are reviews on books, and the continuation of an awfully long tale, "Norman Sinclair." With these are, however, two very good articles,—one upon the mania of "book-hunting," and the other giving a clear, distinct, and true picture of Germany and its people. The latter are wisely recommended to unite themselves with the English, in preference to the French, because "the friendship of France, though doubtless very pleasant and desirable, inevitably suggests the kind of uncertainty which attends intimate domestic relations with a tame tiger."—In the *Dublin University* there is a contribution, entitled "Our Minor Macaulays," which is well worthy the attention of the public. "Lord Macaulay's mannerism," it is remarked by the writer, "consisted in an exaggerated use of the concrete for the abstract. . . . With an imagination active in the highest degree, and with a prodigious memory, pouring out its stores on the slightest pressure, it is hardly to be wondered that comparisons crowded on him neither fit nor few; so that, like King Solomon's navy, his imperial fancy poured at his feet, not only ivory and gold, but also apes and peacocks as tribute." One of the great errors of those who wish to make themselves popular writers, is declared by the *Dublin University* to be an "excess of illustration;" and amongst the most successful imitators of "Macaulay's picturesque style" are named Mr. W. Thornbury, Dr. Doran, and Mr. Jefferson. Another article in this magazine, that will repay perusal, is entitled "Our Foreign Courier." It contains sound and just views upon the past and present history of France, as well as upon its leading politicians and literary men.—The learned disquisitions which monthly appear in *Colburn*, under the designation of "Notes on Note-worthies, by Sir Nathaniel," are worthy of perusal. Sometimes they superabound with quaint lore, and not unfrequently they are distinguished by a fine vein of philosophical thought. "Cardinal Alberoni"—a truly note-worthy person in his day—a gardener's son, who became a prime minister, is presented to the public this month, and forms a very attractive portrait. The condition of "The French Soldier," a matter already discussed pretty fully in the columns of this journal, is the last article in *Colburn*, which is also enriched with some good tales and an elaborate review on Mr. Du Chaillu's book on "The Gorilla."—Within the last two months a very decided improvement has taken place in *The Welcome Guest*. The present number has many papers of general interest, and it contains two capital stories—"My Golden Skeleton," and "Lady Lysle;" the latter of which may, with justice, be regarded as one of the best tales published in a cheap periodical. Both these tales, when completed, will form very attractive volumes.—*Good Words* is one of the cheap periodicals most fully entitled to have at all times none but "good words" spoken about it. There is a happy combination in its pages of practical Christianity with innocent recreation. With such an editor as the Rev. Norman Macleod, and such contributors as the Rev. Thomas Guthrie, of Edinburgh, Mr. Fyfe, Dr. W. Bruce, the Rev. W. M. Punshon, and Mr. Hollingshead, there can be no failure either of instruction or amusement.—In *Chambers's Journal* there are several well-written and very amusing papers; amongst which are worthy of especial mention, "Serfdom in Russia," "A Volunteer Census-Taker," "The Ante-Nuptial Lie," "Nix's Baby," and "Rival Easels."—In the *Englishwoman's Domestic Magazine* there are,—1. a steel-plate of the fashions;

2. a pattern for black velvet and cloth *appliqué* sofa-cushion and table-cover; 3. a full-size pattern of a child's frock; with illustrations by Portch, Scott, T. Claxton, and Mr. C. Davenport.

### MISCELLANEOUS NOTICES.

*Orley Farm*. By Anthony Trollope. With Illustrations by J. E. Millais. Part IV. London: Chapman & Hall, 193, Piccadilly.—The widow's troubles still continue; her son fails to find favour with Sir Peregrine, because the young gentleman has an opinion of his own, and arguments wherewith to sustain them, which the old gentleman is unable to answer. The best scene in this part is the interview between two attorneys, a country sharp practitioner and a London first-rate man of business, in which the latter has the better of the conflict.

*The Step-Sisters*. By the Author of "Heather Bræ," &c. Two volumes. London: L. Booth, 307, Regent-street, W.—A novel that will be much sought after in circulating libraries; for it is, from the first page to the last, a story of cross-purposes. It portrays an earl that is scheming and avaricious, a countess that is amiable and insipid, a baronet that is generous, good-natured, and a half-fool in business matters; a baronet's wife who is selfish and a shrew, an Indian nabob who has lost a son and "does not know where to find him;" and with these a number of nice young ladies and gentlemen, who are all in love with the wrong person. The "Step-Sisters" are formed on the "Minna" and "Brenda" type—very much attached to each other, and both beautiful; the eldest, an heiress, is in love with a dying sick cousin, and the dying sick cousin is in love with the younger sister; and the younger sister is in love with a young gentleman with light hair and blue eyes, who is vainly searching, up to the close of the second volume, for a father; as he is, in the course of the tale, discovered to be holding possession of a property to which he has no claim. There is also a young lawyer who is in love with the eldest sister, but who, finding her affections engaged, does his utmost to promote her happiness by defeating the machinations of the wicked earl to despoil her of her property, and he also enables the nabob to find the son he was in search of. In the conduct of the plot of this tale a great deal of ingenuity is displayed, combined with a curious ignorance of the customs of the country which it attempts to describe. For instance, the lawsuit by which one of the heroes of the book—Ernest Douglas—is deprived of the property, which he had inherited as the supposed son of a Colonel Douglas, is described as taking place before "two judges," and without the intervention of a jury!!! The oddity of the book, and perhaps, what will be considered as its greatest charm, is the manner in which the wrong persons are brought in contact together in love-making; how A is running after B, and B after C, and C after D, to the end of the alphabet.

"Torva leena lupum sequitur: lupus ipse capellam,  
Florentem cytissum sequitur lasciva capella:  
Te Corydon, ô Alexi: trahit sua quemque voluptas."

No knowledge of life, no insight of character, no power in describing individual peculiarities, are exhibited; and yet the book will, we are convinced, from the complication of its plot be sought after, and, not improbably, be very much admired.

BOOKS RECEIVED.—*The Christian Examiner*. No. 225. Boston (America): Walker, Wise, & Co., 245, Washington-street; London: Edward T. Whitfield, 178, Strand.—*The Baptist Magazine*. Fifth series, No. 54. London: Pentress & Co., 4, Ave Maria-lane.—*The Christian Spectator*. Vol. II., new series, No. 18. London: Yates & Alexander, 6, Horseshoe-court, Ludgate-hill.—*British Settlements in India*. Memorial delivered to the Secretary of State for India, in Answer to a Minute by the Lieut.-Governor of Bengal. London: James Ridgway, Piccadilly, W.—*A Sequel to One of England's Little Wars*: being an Account of the Real Origin of the War in New Zealand, its Present Stage, and the Future Prospects of the Colony. By Octavius Hadfield, Archdeacon of Kapiti, New Zealand. London: Williams & Norgate, 14, Henrietta-street, Covent-garden.—*Speech on the Debate which arose in the House of Commons upon the Coal Clause in the Commercial Treaty with France, 1860*. Together with a Lecture on Coal, delivered at the Truro Institution, on Friday, January 4, 1856. By H. Hussey Vivian, Esq., M.P. London: James Ridgway, 169, Piccadilly.—*The Hand of God: a Poem in Two Parts*. Dublin: George Herbert, 117, Grafton-street; London: Hamilton, Adams, & Co.; Nisbet & Co.—*The Pedlar's Hoard*. By Mark Lemon. London: Groombridge & Sons, 5, Paternoster-row.

### LITERARY INTELLIGENCE.

Messrs. Blackie have completed the eighth edition of the "Encyclopædia Britannica," under the editorship of Professor Traill. The first edition of this work, edited by Mr. William Smellie, was published in 1771. Eighteen years afterwards, 1789, a second edition was produced, followed by a third edition in 1797, on a much more extended plan. In 1810, Dr. James Miller edited the fourth edition, when the work was still further enlarged. In the fifth and sixth editions but little change was made; but in 1830, when the copyright had come into the possession of the present proprietor, the seventh edition was commenced, under the care of Mr. Macvey Napier, on a still more extended scale. The present edition was commenced in 1852, up to which time, it is said, more than thirty thousand copies have been sold. The index, which is nearly ready, has been compiled by the Rev. James Duncan Denholm.

During the past week Mr. Murray has issued the eighth thousand of Mr. Du Chaillu's "Adventures in Africa."

Mr. Tegg is about to re-issue "The Family Library," originally published by Mr. Murray. Many illustrious names, some of them of the past, were connected with this series. Among them may be named Allan Cunningham, Washington Irving, Sir Walter Scott, Robert Southey, Sir David Brewster, Sir F. B. Head, Mr. Crofton Croker, Sir Francis Palgrave, Mr. Lockhart, &c., &c. It is proposed to issue monthly thirteen volumes, handsomely bound, at a cheap rate.

Messrs. Blackwood & Son will this day publish "The Royal Atlas of Modern Geography," by Alexander Keith Johnson, another of the "Physical Atlas," in a series of entirely original authentic maps, with a special index to each.

Mr. Manwaring is about to publish a volume of travels by Mr. Algernon Sidney Bicknell, the son, we believe, of Mr. Elhanan Bicknell, the collector, entitled "In the Track of the Garibaldians in Italy and Sicily."



The "Social Life and Manners in Australia, being the result of Eight Years' Experience," which is shortly to be published by Messrs. Longman, has been written by a lady, who, instead of depicting the natural features of the colony in which she sojourned, relates her own personal experience in her intercourse with the colonists and strangers recently settled or dwelling in the land. This work may be properly described as a collection of pictures of colonial life. Amongst other matters, the contents comprise the circumstances attending the writer's attempt to establish a home in Melbourne; a residence at the gold diggings; several excursions on horseback to outlying stations in Victoria; a visit to a squatter prince of one of the aboriginal tribes; and brief glimpses of the scenery through which the writer passed, interspersed with particulars of the strange varieties of character and odd aspects of life which her eight years' experience brought under her observation.

Messrs. Sampson Low & Son announce, in a few days, a hand-book of the American War, being "Slavery and Secession," by Thomas Ellison, author of a "Handbook of the Cotton Trade."

The Rev. Paxton Hood, more particularly known as the author of a life of the poet Wordsworth, has become the editor of the *Eclectic Review*. It is proposed to increase the size of the Review to 128 pages, the same as the *Cornhill*, and to reduce the price to one shilling.

Messrs. Rivington will publish Dr. Goulburn's sermon, preached to the Paddington Volunteers, on "The Grounds of True Patriotism."

Messrs. Saunders & Otley have a new novel in preparation, entitled "Great Catches and Great Matches."

"My Satire and its Censors," by Mr. Alfred Austin, author of "The Seasons, a Satire," is to be published by Mr. Manwaring, of King William-street, and not by Mr. Hardwicke, as originally announced.

Mr. Henry Arthur Tilley's new book, "The Japan, the Amoor, and the Pacific," being the history of a voyage of circumnavigation in the Imperial Russian Corvette *Rynda*, in 1858-59-60, will be ready in a few days. Messrs. Smith & Elder also announce to be published in a few days, Dr. Gardner's "Household Medicine." This useful book will contain a familiar description of various diseases with their remedies, and the proper management of a sick room, the work being expressly adapted for family use.

Messrs. Lockwood will publish, in a few days, Mr. John Timbs' new book, "Something for everybody; and a Garland for the year;" a book for house and home.

The fourth "Tract for Priests and People," will be "The Signs of the Kingdom of Heaven: an appeal to Scripture, on the question of Miracles," by the Rev. J. L. Davies, Rector of Christ Church, St. Marylebone.

Messrs. Houlston & Wright will publish immediately "The Sliding Scale of Life; or, Thirty Years' Observations of Falling Men and Women in Edinburgh," by James M'Levy. This book will contain some very curious and original revelations from the long and eventful experience of the author, and will be found even more interesting than his former work, the "Curiosities of Crime," which has attained a circulation of 20,000 copies within the space of three months.

In time for the summer excursionist, Mr. Stanford announces a new "Guide to the Isle of Man," with its approaches and places of resort, with numerous walks, drives, and excursions, together with its history, geology, and agriculture, by the Rev. J. G. Cumming.

Messrs. Macmillan announce the "Life of Edward Forbes," the naturalist, by George Wilson, as ready next week.

Messrs. Puttick & Simpson are preparing for sale by auction the extensive and important library, collected by the Rev. Samuel Knight, D.D., author of the "Lives of Dean Colet, and Erasmus." The collection comprises the works of the most esteemed authors, principally English theology and history, in remarkably fine condition.

#### LIST OF NEW BOOKS AND NEW EDITIONS.

FROM MAY 30TH TO JUNE 6TH.

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| Andrews' Devotions. Fcap. cloth. New edition. 5s. J. H. & J. Parker.  | Graham (J. G.). Introduction to the Art of Reading. Fcap. 8vo. cloth. 2s. 6d. Longman.   |
| Antique. 10s. J. H. & J. Parker.  | Goldschmidt (M.). Homeless; or, a Poet's Inner Life. 3 vols. post 8vo. cloth. £1. 11s. 6d. Hurst & Blackett.   |
| Ashworth (H.). A Tour in the United States. Crown 8vo. cloth. 2s. 6d. Bennett.  | Goodfellow (S. J.). Diseases of the Kidney and Dropsy. Crown 8vo. cloth. 7s. 6d. Hardwicke.  |
| Austin (Alfred). My Satire and its Censors. Crown 8vo. cloth. 3s. 6d. Manwaring.  | Harris (J. H.). Septicism and Revelation. Crown 8vo. cloth. 3s. J. H. & J. Parker.   |
| Baly. Workmen and their Difficulties. 1s. Nisbet.   | Lectures. Fcap. 8vo. cloth. 2s. 6d. J. H. & J. Parker.   |
| Black's Guide to Kent and Sussex. Fcap. cloth. 5s. A. & C. Black.   | Hart (Rev. J.). Hymns by. 32mo. cloth. 1s. Snow.   |
| Hampshire. Fcap. cloth. 3s. 6d. A. & C. Black.  | Harry's Battles. 18mo. cloth. 1s. Hamilton.  |
| Bridges (B.). Ourselves, our Food, and our Physic. 12mo. cloth. 4s. Chapman & Hall.   | Housman (F.). A Selection of Precedents in Conveyancing. Designed as a Handbook of Forms in Frequent Use with Practical Notes. 8vo. cloth. 15s. Stevens. |
| Browning (Sir John). Peter Schlemihl. India paper. Third edition. Crown 8vo. cloth. 5s. Hardwicke.  | Jackson (J. M. D.). Another Letter to a Young Physician. Fcap. cloth. 4s. 6d. Trubner.   |
| Burrowdale. New edition. Limp cloth. 2s. Hamilton.  | Jarman's Treatise on Wills. 2 vols. Royal 8vo. cloth. £3. 3s. Sweet.   |
| Brown-Séguard (E.). Course of Lectures on the Diagnosis and Treatment of the principal forms of Paralysis of the lower Extremities. 10s. 6d. Trubner.       | James's (Rev. J. A.). Works. Vol. IX.—The Church. Crown 8vo. cloth. 7s. 6d. Hamilton.  |
| Physiology and Pathology of the Central Nervous System. 14s. Trubner.   | Julia Bridgenorth. 18mo. limp. 1s. Mozley.   |
| Carter (F. H.). Bookkeeping. Royal 8vo. 10s. Hamilton.  | Kempis (T.). Imitation of Christ. Fcap. cloth. New edition. 5s. J. H. & J. Parker.   |
| Cheese (Rev. E.). The Church Catechism Explained. New edition. Fcap. cloth. 2s. 6d. J. H. & J. Parker.  | Antique. 10s. 6d. J. H. & J. Parker.   |
| Crichton (Kate). Six Years in Italy. Two Vols. post 8vo. cloth. £1. 1s. Skeet.  | Kingsley (C.). Westward Ho! Fourth edition. Crown 8vo. cloth. 6s. Macmillan.   |
| Conway (J.). Forays among Salmon and Deer. Post 8vo. cloth. 6s. Chapman & Hall.   | Latham (R. G.). An English Grammar for Classical Schools. Third edition. 12mo. cloth. 2s. 6d. Walton.  |
| Coleman (T.). The Two Thousand Confessors of 1662. New edition. Fcap. cloth. 3s. Snow.  | Market Harborough. Third edition. Post 8vo. cloth. 6s. Chapman & Hall.   |
| Cornhill Magazine. Vol. III. 8vo. cloth. 7s. 6d. Smith & Elder.   | Mackenzie's Memorials of the Siege of Derry. Square half-boards. 2s. 6d. Hamilton.   |
| Everyday Things. By a Lady. Second edition. 8vo. cloth. 1s. 6d. Griffith.   | McLevy (J.). The Sliding Scale of Life. Fcap. boards. 2s. Houlston & Wright.   |
| Freer (Miss). Henry the Fourth and Marie de Medici. Part 2 of the History of the Reign of Henry the Fourth. Two vols. 8vo. cloth. £1. 1s. Hurst & Blackett. | Morris (Rev. F. O.). Records of Animal Sagacity. Fcap. 8vo. cloth. 5s. Longman.  |
| Freneau's Poems on the War of Independence in America. Fcap. 8vo. cloth. 6s. Russell Smith.   | Moberly's (G.). Sermons on the Beatitudes. 8vo. cloth. 10s. 6d. J. H. & J. Parker.   |
| Flower (Rev. W. B.). Sermons. 8vo. cloth. 6s. Masters.  | Pratt (H. F. A.). On the Genealogy of Creation. 8vo. cloth. 14s. Churchill.  |
| Gardiner's Household Medicine. Demy 8vo. cloth. 10s. 6d. Smith & Elder.   | Palmer (Miss). The Leighs; or, the Discipline of Daily Life. Crown 8vo. cloth. 3s. 6d. Hogg.   |
| Graham (Austin). May Blossom. 2 vols. post 8vo. cloth. £1. 1s. Newby.   | Redcliffe (C. B.). On Epileptic Affections. Third edition. Post 8vo. cloth. 7s. 6d. Churchill.   |

- Pycroft (Rev. J.). Agony Point. Two vols. Post 8vo. cloth. £1. 1s. Booth.
- Remy (J. & J.). Brenchley's Journey to Great Salt Lake City. Two Vols. Royal 8vo. cloth. £1. 12s. W. Jeffs.
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#### LEARNED SOCIETIES.

##### MEETINGS FOR NEXT WEEK.

###### MONDAY.

- 8½ P.M. Geographical—Burlington House. 1. "Notes on the Direct Overland Telegraph to India." By Major-Gen. Sir Henry Rawlinson. 2. "Sources of the River Parus in South America." By C. R. Markham. 3. "Despatch from Dr. Livingstone, dated 9 Feb. 1861, containing Dr. Kirk's Report on the Botany, &c., of the Regions of the Zambesi."
- 8 " Architects—9, Conduit-street, Hanover-square. "On the Architecture of the Dark Ages." By J. P. Seddon.

###### TUESDAY.

- 8½ " Medical and Chirurgical—53, Berners-street, Oxford-street.
- 9 " Zoological—11, Hanover-square.
- 7½ " Syro-Egyptian—22, Hart-street, Bloomsbury-square.

###### WEDNESDAY.

- 7 " Meteorological—25, Great George-street, Westminster.
- 8 " Microscopical—King's College, Strand.
- 8½ " Royal Society of Literature—4, St. Martin's-place.
- 8½ " Archaeological Association—32, Sackville-street. Closing meeting of the Session. Recent discoveries in Yorkshire, Wiltshire, Cheshire, Lancashire, and Hampshire. By Messrs. Bateman, Swaine, Brushfield, Dr. Kendrick, and the Rev. Edw. Kell.

###### THURSDAY.

- 8½ " Royal—Burlington House. The Foreign Secretary—"Notice of Recent Scientific Researches carried on Abroad."
- T. Graham, Esq., "On Liquid Diffusion applied to Analysis."
- Sir W. Snow Harris "On Lane's Exploding Electrometer, and the Nature and Laws of Residual Charge as observed in the Electrical Leyden Jar."
- 8½ " Antiquaries—Somerset House.
- 8 " Philological, Somerset House.

###### FRIDAY.

- 8 " Astronomical—Somerset House.

###### SATURDAY.

- 3 " Asiatic—5, New Burlington Street. "On Cotton from India, and the Prospect of Future Supplies," by Dr. Forbes Watson.

#### ADVERTISEMENTS.

##### CRYSTAL PALACE ART-UNION.

President, the Right Hon. The EARL OF CARLISLE, K.G., &c. &c.

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N.B. The Subscription List closes in July.

I. WILKINSON, Secretary.

CRYSTAL PALACE.—On WEDNESDAY, JUNE 12th, a DINNER in aid of the FUNDS for DISEASES of the SKIN will be held in the NEW DINING ROOM overlooking the Fountains and Grounds of the Crystal Palace.

SAMUEL GURNEY, Esq., M.P., in the Chair.

Ladies' Tickets, 15s.; Gentlemen's Tickets, 21s.

THEATRE ROYAL, HAYMARKET.—THE OVERLAND ROUTE, and the New Comedy of THE ADVENTURES OF A LOVE LETTER, with Mr. Charles Mathews, Mr. Buckstone, Mr. Compton, Mr. Chippendale, Mr. Rogers, Mr. E. Villiers, Mr. Clark, Mr. Braid, Mrs. Wilkins, Miss Heurade, Miss Weeks, and Mrs. Charles Mathews, having been received by crowded audiences with the loudest laughter and applause, they will be repeated on Monday, June 10th, and during the Week, concluding with the Ballet of THE SUN AND THE WIND.

NEW THEATRE ROYAL, ADELPHI.—Sole Proprietor and Manager, Mr. B. WEBSTER.—Re-appearance of Mr. and Mrs. DION BOUCICAULT, in the great sensation Drama of THE COLLEEN BAWN.—THE ADELPHI CENSUS taken every evening. On MONDAY and during the Week, a new Farce, A TURKISH BATH.—Messrs. J. L. Toole and Paul Bedford.—THE COLLEEN BAWN.—Messrs. Dion Boucicault, D. Fisher, Billington, Stephenson, Mrs. Dion Boucicault, Miss Woolgar, Mrs. Billington, and Mrs. Chatterley.—THE CENSUS.—Messrs. J. L. Toole, Eburne, and Miss H. Kelly, and Miss E. Thorne. Commence at Seven.

MR. AND MRS. GERMAN REED, WITH MR. JOHN PARRY, will give their entirely new and ORIGINAL ENTERTAINMENT, "OUR CARD BASKET," and the "TWO RIVAL COMPOSERS," EVERY EVENING (except Saturday) at 8; THURSDAY and SATURDAY AFTERNOONS at 3, at the ROYAL GALLERY OF ILLUSTRATION, 14, REGENT-STREET. Unreserved seats, 1s., 2s. Stalls, 3s. Stall Chairs, 5s., can be secured at the Gallery, in advance, and at Messrs. Cramer, Beale, and Co's, 201, Regent-street.

SOCIETY OF PAINTERS IN WATER COLOURS.—The FIFTY-SEVENTH ANNUAL EXHIBITION IS NOW OPEN, at their GALLERY, 5, Pall-mall East (close to the National Gallery). From Nine till Dusk.—Admittance 1s. Catalogue 6d. JOSEPH J. JENKINS, Secretary.

HOLMAN HUNT'S GREAT PICTURE.—The EXHIBITION of HOLMAN HUNT'S celebrated PICTURE of the "Finding of the Saviour in the Temple," begun in Jerusalem, in 1854, and completed in 1860, is now OPEN to the Public, at the GERMAN GALLERY, 168, NEW BOND STREET, from 12 to 6.—Admission, 1s.

HER MAJESTY'S PICTURES.—Messrs. P. & D. COLNAGHI, SCOTT, and CO., and Messrs. E. GAMBART and CO., beg to announce that the PORTRAITS of HER MAJESTY the QUEEN and H.R.H. the PRINCE CONSORT, by F. Winterhalter; the Picture of the Marriage of the Princess Royal, and Portrait of H.R.H. the Princess Beatrice, by John Phillip, R.A., are NOW ON VIEW at the FRENCH GALLERY, 120, Pall-mall, from 10 to 6. Admission, 1s.



**THE ROYAL PICTURES.**—Messrs. P. & D. COLNAGHI SCOTT & Co. and Messrs. GAMBART & Co. beg leave to announce that the celebrated PICTURE, painted by G. L. Brown, and presented by the Citizens of New York to his Royal Highness the Prince of Wales, IS NOW ON VIEW for a few days, with the other Royal Pictures, at the French Gallery, 120, Pall-mall. Admittance, One Shilling.

**SECOND ANNUAL CITY EXHIBITION** OF PAINTINGS by MODERN ARTISTS, is NOW OPEN at Hayward & Leggett's. Gallery entrance by 28, Cornhill. Admission on presentation of private address card.

ROYAL BOTANIC SOCIETY, REGENT PARK.

**THE SECOND EXHIBITION, PLANTS, FLOWERS, and FRUIT,** will take place on WEDNESDAY next, JUNE 12th. Tickets to be obtained at the Gardens only, by orders from Fellows or Members of the Society, price 5s., or on the day of Exhibition 7s. 6d. each.—The Gates open at 2 o'clock.  
The Exhibition of American Plants MONDAY, JUNE 10th.

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The total Annual Revenue is upwards of £95,000.  
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**INTERNATIONAL EXHIBITION, 1862.**—At a Preliminary Meeting of intending Metropolitan Exhibitors, held at the Mansion House, on Tuesday, the 28th ult., on the invitation of the Right Honourable the Lord MAYOR, who presided, the following Resolutions were submitted, and agreed to, nem. con.:—  
1st. Proposed by Sir Thos. Maryon Wilson, Bart., seconded by Mr. Hunt, of Messrs. Hunt and Roskell:

That in order to promote a full representation in the International Exhibition of the present state of the numerous Metropolitan Industries, which are detailed in the list published by her Majesty's Commissioners, to allot space among Metropolitan Exhibitors, and generally to advise her Majesty's Commissioners, it is expedient that intending Exhibitors should form themselves into Trade Committees for each of the classes and sub-classes of the Exhibition not already assigned to any National Committee.  
2nd. Proposed by Mr. P. Graham, seconded by Mr. Thornthwaite:

That to facilitate business, each Trade Committee elect a Sub-committee of Management, to consist of three persons.  
3rd. Proposed by Mr. Crace, seconded by Mr. Huber:

That the Right Hon. the Lord Mayor be requested to allow a general meeting of the Exhibitors to be held at the Mansion House when convenient to his lordship, and that the Society of Arts be requested to allow the use of the Great Room in the Adelphi for the meeting of the Trade Committees.  
4th. Proposed by Mr. De la Rue, seconded by Mr. Vignoles:

That the best thanks of this Meeting be given to the Right Hon. the Lord Mayor for the use of the Mansion House on this occasion, and for the ability with which he has presided; and to Mr. Cole for the valuable advice he has rendered to this Meeting.

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## SUPPLEMENT TO THE LONDON REVIEW.

SEVEN ANSWERS TO THE SEVEN ESSAYS AND REVIEWS.

No. 49.—VOL. II.]

SATURDAY, JUNE 8, 1861.

## SYNOPSIS OF SEVENTH ESSAY—"ON THE INTERPRETATION OF SCRIPTURE."

THE Seventh Essay, "On the Interpretation of Scripture," is by Benjamin Jowett, M.A., Regius Professor of Greek in the University of Oxford. The writer enters into a lengthened consideration of the various causes which contribute to differences in the interpretation of Scripture. These he ascribes to former controversies, to the progress of the human mind, to allegorical, logical, hypercritical, and rhetorical methods of dealing with the language of the Bible. But that upon which he particularly dwells as the most fruitful source of these differences is the view of inspiration. The Author conceives that there is no foundation in the Gospels or Epistles for the idea that the Evangelists or Apostles had any inward gift. St. Paul, he says, hesitates and corrects himself like any other Christian teacher; and he believes that, were it not for the opinion that "there can be no error in the Word of God," there never would be any attempt to reconcile the discrepancies and variations of fact which exist. Our idea of inspiration should be such as to admit of contradictions between Scripture and science, and the results of historical inquiries. And he thinks that in the present day, when there are such a variety of speculations relating to the formation of the earth and the beginnings of the human race, it is not wise to peril religion by setting revelation or inspiration in opposition to them, as some of these guesses might prove true.

Another cause which has led to differences of interpretation, Mr. Jowett considers to be the idea that there is a double sense in prophecy, and that the law is a symbolism of the Gospel; this, he conceives, cannot be proved, and if the principle be once admitted, the most mystical interpretations of the Fathers cannot be refused.

Scripture must be interpreted like any other book; it has the meaning which was present to the mind of its authors. Nor are we to suppose that there is any particular design or connection in the arrangement of its parts; so that even in illustrating Scripture by itself, we should be careful to confine ourselves to writings of the same age. Nor should the language of Scripture be pressed too closely, because there is in it a want of definiteness and logical precision. Hence the author thinks, "that Christian truth is not dependent on the fixedness of modes of thought," and that distinctions of theology are not to be found in the New Testament, but are of a later growth. He believes that they who deny, and they who believe in the final restoration of man, may equally find texts of Scripture to favour their views, and therefore we should be unwilling to impose any narrow restrictions on religious belief,—we should separate the accidents from the essence of religion.

Mr. Jowett thinks that distinctions in theology are fading away, that doctrines are no longer based upon texts, it being felt that the power of the Gospel does not consist in such distinctions, but in a religious life. If any feel that in some of his statements there is a wanton exposure of the difficulties of Scripture, he would remind them that they are already well known, and that greater injury may be done by an attempt to conceal them; while, if his words cast a shade of trouble on the future life of any who are about to become clergymen, he would have them consider that all are not called to engage in such inquiries, that the difficulty is not so great as imagination paints, that the suspicion attaching to such inquiries is no reason why we should doubt their value, and, lastly, that there is a nobler idea of truth than that supplied by the opinions of mankind, or the voice of parties in the Church.

## ANSWER TO THE SEVENTH ESSAY—"ON THE INTERPRETATION OF SCRIPTURE."

THE Seventh and last Essay of this volume is, for many reasons, the most important of the series. It is so not only on account of the subject of which it treats, but also because of the style in which that subject is treated. We cannot, indeed, say that it is altogether free from rash statements and hasty conclusions; but here we have none of that shallow flippancy, dishonest pleading, or immoral principle, by which some of the Essays are so unhappily distinguished. However widely we may differ from the author in his views, or however we may deplore the evil to which, if adopted, they must lead, we cannot but feel that we have to do with an earnest and thoughtful spirit, who, if he pains, does not do so wantonly, but because the assertion of what he conceives to be the truth is to him the first consideration. We have evidently, in this Essay, the serious thoughts of an educated mind upon a subject the most momentous; and those thoughts are, for the most part, presented in a way that bespeaks our belief in the sincerity of the writer. But while we thus speak of the author, it must not be supposed for a moment that we think favourably of the Essay. No; neither sincerity, nor earnestness, nor amiability, nor even piety, can atone for error. On the contrary, the character of the author, by giving weight to his opinions, only renders them more dangerous, if they be erroneous. It is so in the case of this Essay. Were we asked to point out the one which is likely to be the most injurious, which is most likely to unsettle the faith, and bring doubts to the minds of many, we would unhesitatingly name this one, "On the Interpretation of Scripture." And we believe this unenviable power belongs to it, not

only because it does not offensively wound our moral feelings, but because it treats of a subject that lies at the root of every other question, and in doing so undermines that without which there can be no certainty in religion.

The consideration of the subject of Scripture interpretation leads the author to touch upon a variety of questions, critical and exegetical, type, prophecy, the relation between the Old and New Testaments, Scriptural difficulties, and, above all, inspiration. And we regret to say, that the tendency of the whole Essay is to shake our confidence in the Scriptures as a revelation from God, to destroy Christianity as a system of Divine truth, rendering it a religion founded more in imagination and feeling than on fact.

The author commences by saying, "it is strange that great differences of opinion exist respecting the interpretation of Scripture," and proceeds to inquire into the causes of it. This inquiry forms the subject of the Essay. Some of the points brought forward are judicious, and might be well worthy of consideration, but that they are buried beneath a superincumbent load of error. Like a few grains of corn in a heap of chaff, they are useless and lost. The different interpretations that exist among us are, he says, partly "traditional," that is, they spring "from the controversies of former ages," and no doubt this is so; it is difficult, nay impossible, to separate ourselves entirely from the past, nor if we could, would it be desirable. The thoughts of every age must more or less exercise a beneficial influence on those that follow. Still there is no doubt but that the strife of controversy and prejudice of sects are injurious, and lead men often to find in Scripture what otherwise they never could discover there. Another cause of the multitude of interpretations is traced to "the growth or progress of the human mind itself. Modes of interpreting vary as time goes on; they partake of the general state of literature or knowledge." Again, there are certain methods of dealing with Scripture mentioned by which its meaning is obscured; the use of "allegory," "a rigid application of logic," "a pedantic and misplaced use of classical learning," a "rhetorical" exaggeration of the meaning of simple words—these are some of the injurious methods too often adopted in the interpretation of Scripture. We feel that some of the writer's remarks on these points are very just. To profess to discover hidden and mysterious meanings where none are intended, to treat the language of Scripture as if every word were cabalistic, this is not to interpret Scripture, but to obscure it. Again, we believe, there may be danger from an over-refined criticism. To make an important doctrine depend upon a Greek article or preposition, would hardly be justified by him who spake "not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Nor is the rhetorical method less faulty, by which the preacher, instead of endeavouring to bring out the meaning of Scripture, overlays it with his own feelings and fancies. So far we are at one with the writer; but when he tells us that these methods are employed "to adapt the ideas of the past to the wants of the present,"—when he says that "any one who has ever written sermons is aware how hard it is to apply Scripture to the wants of his hearers, and at the same time to preserve its meaning" (p. 334),—from the principle involved in such a statement we entirely dissent. The ideas of Scripture need no adaptation to the wants of the present. The spiritual wants of man are in every age the same, and the more the meaning of Scripture is preserved, the more suited to those wants will it be found. The Bible is a book not for one nation or one time, it is a book whose truths are ever fresh, speaking with living power to human hearts. Its beauty consists in this, that in it there is a supply for every want, comfort for every sorrow, and truth for every experience. It is, in short, not the word of man, but the word of God.

This, unhappily, is the truth which the writer seems to have forgotten; for, while speaking of the causes of the differences of interpretation, he makes no mention at all of that which is a chief cause: "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Corinth. ii. 14). But he does more than forget this; he practically at least denies it, for he dwells upon the view of high supernatural inspiration as the great cause of those differences, and treats of the interpretation of Scripture as of Sophocles or Plato, or any other book. He supposes the case of our dealing with Sophocles as he alleges we do with the Bible, to show the unreasonableness of our method of interpretation. After a time scholars are agreed upon the text, the meaning of the words is sufficiently certain, the grammar of the language minutely analysed, yet, with all these things fixed, the meaning of Sophocles is wholly uncertain: "to some the great tragedian has appeared to embody in his choruses certain theological or moral ideas of his own age or country; there are others who find there an allegory of the Christian religion or of the history of modern Europe." But surely the writer does not seriously mean to press this parallel. It would be indeed the highest absurdity to seek either for doctrine, or type, or prophecy, in the pages of the Greek author, not so in the pages of Scripture, for these are professedly its subject-





matter; and it is just because, for the understanding of these something more is required than critical knowledge, that there are such differences of interpretation. This seems in a measure to be admitted, for it is said there are particulars in which the comparison fails; "as, for example, the style and subject;" and that though in what may be termed the externals of interpretation, such as the meaning of words, the connection of sentences, &c., "the same rules apply to the Old and New Testaments as to other books," yet

"the interpretation of Scripture requires 'a vision and faculty divine,' or at least a moral and religious interest which is not needed in the study of a Greek poet or philosopher" (p. 337).

This is an approach to the truth, but it is not the truth. "A moral and religious interest" is not enough; "the vision and faculty divine" is something more, the eyes of our understanding must be enlightened, "then opened he their understanding that they might understand the Scriptures" (Luke xxiv. 45). A man may be a learned scholar, an able divine, so far as the externals of theology are concerned, and yet the Bible be to him a sealed book; while the simple peasant, without education, without learning, without critical knowledge, if taught by the Spirit of God, will have a deep perception of divine truth. Thus the Christian poet contrasts the humble cottager with "the Frenchman, first in literary fame":—

"Just knows, and knows no more, her Bible true—  
A truth the brilliant Frenchman never knew!  
And in that charter reads with sparkling eyes  
Her title to a treasure in the skies."

Cowper's "Truth."

Thus, then, while there are certain rules of interpretation applicable to the Scriptures as to other books; if we sit down to the study of them as we would to the study of Plato or Sophocles, if we think that no spiritual discernment, no divine teaching is needed, and that we have only fairly to apply to them our rules of grammar, we shall most certainly fail to understand them, so that the rule, "interpret the Scriptures as you would any other book," if carried too far, will prove a false canon of interpretation. The Bible is a book *sui generis*; it differs from all other books in its author, style, nature, subject, and therefore it requires a higher and more spiritual method of investigation.

The writer of this Essay thinks, and we agree with him, that a history of the interpretation of Scripture would be most useful. A history that would trace it through its various stages, allegorical, rhetorical, logical, critical, from Origen down to our own day, could not fail to be both interesting and instructive; it would teach us many important lessons, and enable us to avoid many errors. But the benefit he anticipates as the result of it is one which we venture to think many would consider very questionable, for it comes to this, that he would be led by it to give up altogether the work of Scriptural interpretation.

"Like the history of science, it would save many a useless toil; it would indicate the uncertainties on which it is not worth while to speculate further—the bypaths or labyrinths in which men lose themselves, the mines that are already worked out. He who reflects on the multitude of explanations which already exist of the 'number of the beast,' the two witnesses, the little horn, the man of sin, who observes the manner in which these explanations have varied with the political movements of our own time, will be unwilling to devote himself to a method of inquiry in which there is so little appearance of certainty or progress" (p. 341).

So that, because experience proves that the word of prophecy has received a variety of interpretations, and because some have drawn from it rash and hasty conclusions, we are therefore to abandon its study, instead of giving heed to it more earnestly as we are commanded. In like manner because, when geology was not so well understood as it is now, men failed to show the perfect harmony that exists between it and the Mosaic record, and because explanations of the first chapter of Genesis have changed with the advance of geology, we should be "unwilling to add another to the spurious reconcilements of science and revelation." But why should we not at least attempt it, unless it be admitted that science and revelation cannot be reconciled? But this we never will, so long as we believe that they are both from God. Again, because Roman Catholics have employed the types and figures of the Old Testament in support of the doctrines of their Church, "the Protestant divine will be careful not to use weapons which it is impossible to guide, and which may with equal force be turned against himself." This is certainly a strange mode of arguing. No doubt if the Old Testament may be used "with equal force" against the faith of Protestants as against the errors of Roman Catholics, the wisest plan is to leave it quietly alone, but that this is so we have yet to learn; certainly we require some better proof of it than that Roman Catholics employ its types and figures in support of their tenets.

But now, while the author notices various causes which contribute to the uncertainty which prevails in the interpretation of Scripture, he intimates that there are "deeper reasons" which prevented the natural meaning of the text from being immediately and universally received. One of these, he says, is connected with the unsettlement of many questions bearing on the subject. He proceeds to the consideration of some of those questions, and they certainly are most important. The first question is in fact connected with the very nature of the Scriptures themselves; one reason why the plain meaning of the text is not received being the supposition that the Bible is the infallible word of God. He says we imagine a certain standard of perfection and accuracy to which it is sup-

posed the Scriptures must attain; and, therefore, that when we meet with difficulties and contradictions, instead of candidly accepting them as errors, we are driven to search for "double senses, allegorical interpretations, forced reconcilements," against which if any object they are met with the assurance that "God speaks not as man speaks."

"No one would interpret Scripture as many do, but for certain previous suppositions with which we come to the perusal of it. 'There can be no error in the Word of God;' therefore the discrepancies in the books of Kings and Chronicles are only apparent, or may be attributed to differences in the copies. 'It is a thousand times more likely that the interpreter should err than the inspired writer.' For a like reason the failure of a prophecy is never admitted, in spite of Scripture and of history (Jer. xxxvi. 30; Isa. xxiii.; Amos vii. 10—17); the mention of a name later than the supposed age of the prophet is not allowed, as in other writings, to be taken in evidence of the date (Isaiah xlv. 1)" (p. 343).

What the discrepancies are in the books of Kings and Chronicles to which he refers are not named; if they were, perhaps it might be possible, after all, to show they are only apparent, but if not, we do maintain "it is a thousand times more likely that the interpreter should err than the inspired writer." Indeed, we have a striking proof of this, given by himself in this very passage. Had he searched the Old Testament he could hardly have found two prophecies that were more remarkably fulfilled than the first two named by him as instances of failure. Jeremiah foretold that the king of Babylon should come and destroy the land, and that Jehoiakim, King of Judah, should have none to sit upon the throne of David. And what does sacred history inform us? Why, that when Jehoiakim's son, who succeeded him, was but a youth, the King of Babylon came against the land, and carried him, and his princes, and officers, and craftsmen, and all his treasures into Babylon, and set up his own uncle as king in Jerusalem (2 Kings xxiv.). The prophecy in Isaiah xxiii., concerning Tyre, is one the fulfilment of which is most remarkable. At the time when Tyre was the pride and joy of the earth, the centre of the world's commerce, and the mart of nations, Isaiah foretold, at least 125 years before, that God would stain the pride of its glory, that it should be taken and destroyed by the Chaldeans, that the inhabitants should pass over to the islands of the Mediterranean and adjoining countries, but should find no rest, and that the city should, after seventy years, be again restored, and return to her merchandise. This latter portion of the prediction is the more remarkable, for in other passages Tyre's desolation is spoken of as complete, reduced to be a rock on which fishermen should spread their nets. Nevertheless, the prophecy is shown by Bishop Newton to have been most wonderfully fulfilled. The old Tyre was taken by Nebuchadnezzar, in the thirty-second year of his reign, B.C. 573. Seventy years from that bring us to the year B.C. 503, when we find the Tyrians so recovered as to be able to assist Darius with their fleets; \* "and by the time of Alexander the Tyrians were grown to such power and greatness, that they stopped the progress of that rapid conqueror longer than any part of the Persian empire besides." Thus her glory in new or insular Tyre was restored, but though she did build herself a stronghold, though she was defended by the sea, and fortified with a wall "one hundred and fifty feet in height," yet she was besieged, and taken, and burned with fire, according to the word of the Lord (Ezek. xxviii. 18), and became a heap of ruins in the midst of the waters. With such facts of history before us we cannot understand how Isaiah xxiii. can be referred to as an instance of the failure of prophecy. With regard to Amos vii. 10—17, the writer overlooks the important fact that what in the passage was not fulfilled are words falsely attributed to Amos by Amaziah, the priest of Bethel! As to his complaint that a name being found in Isaiah of a later age than the supposed age of the prophet not being taken, as it would in other writings, to determine its date, it is simply ridiculous, so long as we maintain that Isaiah differs from other writings, that it is an inspired prophecy, and that this very mention of the name of Cyrus is a proof of its inspiration.

But now we learn from this the serious nature of the question opened, a question second to none in importance, for upon it all certainty of truth depends, the question of inspiration. To this the first and most important portion of the Essay is devoted:—

"Among these previous questions, that which first presents itself is the one already alluded to—the question of inspiration" (p. 344).

Almost all are said to agree in the word as expressing the reverence which they feel for the Old and New Testament, "but here the agreement of opinion ends." Men make use of the word inspiration, but they do not mean by it the same thing, so that Bacon's *idola fori*, which of all others he regards as the most fruitful source of confusion, must be guarded against here as in other theological questions.† The writer says, "The word inspiration has received more numerous gradations and distinctions of meaning than, perhaps, any other in the whole of theology." And he then proceeds to mention the variety of meanings that have been attached to it, or rather, different shades of views that have been taken of the subject itself. The passage is important, and therefore, though a long one, we must quote it in full:—

"There is an inspiration of superintendence and an inspiration of suggestion; an inspiration which would have been consistent with the apostle or evangelist falling into error, and an inspiration which would have prevented him from

\* Newton's Dissertations on the Prophecies, Dissertation XI.

† At idola fori molestissima sunt, quæ ex fœdere tacito inter homines, de verbis et nominibus impositis, se in intellectum insinuant.—De Augustinis Scientiarum, Lib. v. cap. iv.



erring; verbal organic inspiration, by which the inspired person is the passive utterer of a Divine word, and an inspiration which acts through the character of the sacred writer; there is an inspiration which absolutely communicates the fact to be revealed or statement to be made, and an inspiration which does not supersede the ordinary knowledge of human events; there is an inspiration which demands infallibility in matters of doctrine, but allows for mistakes in fact. Lastly, there is a view of inspiration which recognises only its supernatural and prophetic character, and a view of inspiration which regards the apostles and evangelists as equally inspired in their writings and in their lives, and in both receiving the guidance of the Spirit of truth in a manner not differing in kind, but only in degree, from ordinary Christians" (p. 345).

It is not our purpose to discuss those various views or theories of inspiration, especially as the writer of this Essay does not do so. We agree with him that many of them lose sight of the meaning of the word, that some of them seem framed with the view of removing difficulties, while of all it may be said, if they mean to define the mode of inspiration, they err in attempting to define what is incapable of exact definition. The philosophy of mind is so mysterious that we do not fully understand even its natural laws. We do not understand how one mind acts upon another, and communicates to it new ideas, or how, under the influence of strong emotions, the mind is often carried, as it were, beyond itself, into a higher region of thought. How, then, can we suppose we could understand the mode in which the Spirit of God acts upon the human mind in imparting to it ideas and truths far beyond its natural comprehension and reach? No; we need not attempt to speculate as to the mode, while we hold fast the reality of the thing. And this is all-important; for inspiration in any sense worthy of the name is now denied. Apostles and Evangelists are declared not to have been under any "supernatural" influence; and such a view is given of the Bible as in truth deprives it of the character of the word of God. Now, at the very outset, we wish most strongly to declare our belief that the Bible is truly and literally the word of God, not that it may be accepted as the word of God, or that it is partially the word of God, or that part of it is the word of God, but that, in the strictest sense, it is in its totality, from Genesis to Revelation, the word of God. If this cannot be maintained, we believe the sooner we give up the idea of Revelation altogether the better.

We regret to find that the view of inspiration maintained in this Essay amounts to a total denial of it. The author, referring to the various ideas of it mentioned by him, says:—

"Nor for any of the higher or supernatural views of inspiration is there any foundation in the Gospels or Epistles. There is no appearance in their writings that the Evangelists or Apostles had any inward gift, or were subject to any power external to them different from that of preaching or teaching which they daily exercised; nor do they anywhere lead us to suppose that they were free from error or infirmity. St. Paul writes like a Christian teacher, exhibiting all the emotions and vicissitudes of human feeling, speaking, indeed, with authority, but hesitating in difficult cases, and more than once correcting himself, corrected, too, by the course of events in his expectation of the coming of Christ. The Evangelist 'who saw it bare record, and his record is true: and he knoweth that he saith true.' (John xix. 35). Another evangelist does not profess to be an original narrator, but only to set forth in order a declaration of what eye-witnesses had delivered, like many others whose writings have not been preserved to us. (Luke i. 1, 2.) And the result is in accordance with the simple profession and style in which they describe themselves; there is no appearance, that is to say, of insincerity or want of faith, but neither is there perfect accuracy or agreement" —(pp. 345, 346).

We have given this passage at length because it contains all that can possibly be said against the view of supernatural inspiration, and because in replying to its statements we shall be able to remove some confusion of thought on the subject, and put the whole question in its true light. We shall consider the passage in detail, commencing with what the writer has last said. As a proof that the Evangelists were not supernaturally inspired, he says that while there is no appearance of "want of faith" in them, there is want of "accuracy or agreement." A want of perfect agreement we are quite ready to admit, but we do not see how that at all makes against inspiration. Indeed, if there were not the slightest variation in the narratives this would be held as a convincing argument that they were mere copyists; as, in fact, it is sometimes argued from the measure of agreement that does exist. We can well understand that the Spirit of God had a wise purpose in causing the Evangelists to vary the sacred narrative, as each of them wrote with a special design. The charge of inaccuracy is, however, different; if it can be really proved that they have made mistakes, or put forward statements that are not correct, then the higher view of inspiration must certainly be given up. But can this be done? We believe not; nay, we are perfectly sure that it cannot. But here we are prepared to make two admissions, or rather to state decidedly two important points connected with the subject. First, some errors have crept into the sacred text by the frequent process of transcription. This appears from the variety of readings that are found by the collation of various manuscripts. To suppose that it could have been otherwise would be, indeed, to suppose the constant existence of a miracle. That a volume, such as the Bible, written in different languages, could have been multiplied by human penmanship in different countries and in different ages, without any variations or mistakes being made would be utterly impossible, even giving the transcribers credit for the exercise of the greatest skill, diligence, and faithfulness. This, then, will account for some errors in names or numbers that may perhaps be pointed out. At the same time, we believe we are fully justified in positively asserting that these errors are so trifling that they are unworthy of mention; and that if all the various readings of all the MSS. were collected not a single doctrine of the faith, not a single truth of the Gospel would be found to be affected by them. But, again: there are doubtless some difficulties in Scripture which we are unable to explain and which cannot thus be accounted for. But, we ask, is it not far more reasonable to ascribe this to want of sufficient knowledge on our part rather than to error on the part of the sacred writers, especially as it is found that those difficulties are gradually being removed by careful examination and increasing knowledge. Thus Dean Alford says of Stephen's address, recorded Acts vii.:—

"In the last apology of Stephen, which he spoke being full of the Holy Ghost,

and with divine influence beaming from his countenance, we have at least two demonstrable historical mistakes."\*

Now, even if no solution could be offered of those supposed historical mistakes, we must say, that however high the authority of the critic who ventures to make such a statement as this, it is in the highest degree rash and unbecoming. Were we to read in some classic author the address to his countrymen by one acquainted with the history of his nation, to say that he made mistakes would not be for a moment tolerated in order to get over some difficulties. And why should it, then, be permitted in the case of Scripture, where it is infinitely more improbable? Here was a man so intimately acquainted with the history and literature of his nation, and speaking with so much wisdom and power, as to confound the most learned of the Jewish Sanhedrim, for "they were not able to resist the wisdom and spirit by which he spake" (Acts vi. 10); a man too, who, it is confessed, "spoke being full of the Holy Ghost, and with Divine influence beaming from his countenance;" and yet, to evade some difficulties that present themselves, the conclusion is at once adopted, that he made historical mistakes. Now we submit that even if these difficulties could not be explained, it would much more become the spirit of a scholar and the piety of a Christian to admit the difficulties and ascribe them to some deficiency in our knowledge than to attempt to cut the knot by charging the Scriptures with error. But, in this case, we are not left to reason on the general justness of the principle, for the "demonstrable historical mistakes" may by a little learned and careful criticism be demonstrated not to be mistakes at all. For this demonstration we refer to Appendix H., in Mr. Lee's work on the Inspiration of Holy Scripture.

The examples of want of accuracy in the Evangelists mentioned in this Essay are certainly most puerile—that they trace the genealogy of Christ in different ways; that one mentions that the two thieves blasphemed, while another describes one thief as penitent; and that they appear to differ as to the time of the crucifixion. We certainly shall not insult our general readers by offering any explanation upon these points. If the writer feel any difficulty in them, we would refer him to any popular notes on the Gospels; or if such be not at hand, any tolerably well-instructed Sunday-school child may be consulted with advantage.

But it is said that Luke "does not profess to be an original narrator," and that he merely, as other writers did, set forth the things that he had seen. And the conclusion derived from this is, that he was not supernaturally inspired. Now this remark leads us to point out and dwell upon a distinction that is of the very utmost importance. It had been noticed before by other writers, both ancient and modern, but is brought out fully and clearly in all its bearings on this important question in that learned and valuable work already referred to, "The Inspiration of Holy Scripture," by Rev. W. Lee. The distinction we refer to, is that between revelation and inspiration. That a man should be the medium of communicating the will or truth of God to the world, two things are required—first, that the knowledge of that will or truth should be imparted to his own mind; and, secondly, that he should be directed and enabled to convey it to others. To distinguish this twofold work or influence of the Spirit, the term revelation has been applied to the former, inspiration to the latter. If the subject be beyond the natural knowledge of the human intellect, then, when communicated by the Spirit to any mind, it becomes a revelation to that individual; when, again, that same Spirit influences and moves the mind of that person to make known that revelation to others, and enables him to do so in all its truth and purity, it becomes to them an inspired communication. It is possible that a man might receive a revelation from God, and yet not be inspired to write it. This was, indeed, the case with St. Paul, who "was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." (2 Corinth. xii. 4.) So, again, concerning the revelations that were given to St. John, in Patmos, it was said to him, "Write the things which thou hast seen." In one case, however, he received a contrary command. When the seven thunders had uttered their voices, he was about to write, but he heard a voice saying, "Seal up those things which the seven thunders uttered, and write them not." (Rev. x. 4.) Here was a revelation made to the mind of the Apostle which was not given as an inspired communication to the world. On the other hand a man might be inspired to communicate to the world and the Church that which was within his knowledge, or the ordinary sources of information. Thus when Paul writes that when Peter had come to Antioch, he withstood him, this fact was not a revelation to the Apostle; he knew and remembered he had done so, as he knew and remembered any other circumstance, but he was inspired to write it.

We may say, then, that all Scripture is inspired, and equally inspired; but all that is inspired Scripture is not revealed. Moses had a personal knowledge of many of the events recorded in the Pentateuch; the Evangelists had a personal knowledge of many of the incidents of our Lord's life which they record; yet they were as fully inspired in writing these as were prophets when they wrote what was revealed to them, and which even they did not understand. Were this borne in mind it would at once remove every objection similar to the one here made, that St. Luke records the things which he had known from ordinary sources of information. Inspiration does not destroy these sources of information, it does not set aside the knowledge acquired by means of them; but it enables the inspired penman to write with infallible certainty and truth all that he records. In a word, the subject-matter contained in Scripture is very various—history, chronology, genealogies, biography, as well as doctrine and prophecy; even many of the acts and words of wicked men are recorded; all these were not revealed to the sacred writers by the Spirit of God. Of some of them they could say, "that which we have seen and heard declare we unto you," while the things they did not know were supernaturally revealed to them. But whether thus supernaturally revealed, or whether learned from ordinary sources of information, they wrote all under the influence of inspiration suggesting what they should write, and enabling them to write it with the infallible certainty of truth. Thus

"†Inspiration is to be understood as denoting that Divine influence, under which all the parts of the Bible have been committed to writing—whether they contain

\* Greek Testament, Proleg., vol. i., ch. i. § 6.

† The Inspiration of Holy Scripture, by William Lee, M.A., Fellow and Tutor of Trinity College.



an account of ordinary historical facts, or the narrative of supernatural revelations."

This distinction explains how, consistently with inspiration, parts of the Old Testament were gathered from other historical records of Jewish history; and, again, how the New Testament writers frequently quote the Septuagint version of the Old, one time strictly following the original Hebrew, and another adopting the Greek translation, according as they are most suited to the particular object the inspired writer has in view.

But again, it is said in the passage quoted from the Essay, that there is nothing in the writings of the Evangelists or Apostles to lead us to suppose that they were free from error and infirmity, and that St. Paul "exhibits all the emotions and vicissitudes of human feeling." This no one will deny. Both Prophets and Apostles were "men of like passions" with us. In themselves they were neither perfect nor infallible, but it does not follow that they were not used as instruments for giving expression to the infallible utterances of the Holy Ghost. But when the writer adds that Paul "hesitates in difficult cases," and more than once corrects himself, and that he was "corrected too by the course of events in his expectation of the coming of Christ;" he exhibits great confusion of thought upon the subject on which he writes, and really refers to what is a convincing proof of the reality of the inspiration for which we contend. If, when he says Paul hesitates in difficult cases, he refers, as we suppose, to the reply he gives to the question of the Corinthians on the subject of marriage, nothing is a stronger evidence that the Apostle was conscious of Divine inspiration on subjects revealed to him, that he had an inward gift, and was subject to a power external to him, different from that which he exercised in his judgment, and speaking as an ordinary man. He in this case clearly distinguishes between his own private opinion and advice and what he had received to deliver as the mind of God. His language is, "But I speak this by permission, and not of commandment." "And unto the married I command; yet not I, but the Lord." "But to the rest speak I, not the Lord." "Now concerning virgins, I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful" (1 Corinth. vii. 6, 10, 12, 25). What could show more plainly than this that the Apostle regarded his own natural judgment as entirely distinct from the communications he received by revelation from God, and which, under the influence of inspiration, he was directed to make known to the Church? Then again, even if it were certain that "his expectation" of the coming of Christ was corrected by the course of events, it would not in the slightest degree affect the question; because, as we shall see hereafter, the inspired writers did not themselves always understand the meaning of what they were made the instruments of uttering, it does not follow that the understanding of the sacred writers was always so enlightened by the revelations they received as to give them a perfect knowledge of the subjects upon which, under the influence of inspiration, they wrote. St. Paul was inspired to speak of the hope of the Lord's coming in language such as this: "We which are alive, and remain unto the coming of the Lord." The Thessalonians concluded from this that Christ was about immediately to appear; grant that the Apostle shared in this expectation, an expectation that was corrected by the course of events, it only proves that he wrote under the power of an influence external to his own mind, and that he was inspired by God to speak of the coming of Christ in language that would keep alive the expectation of that event in every age of the Church. Thus there is not the slightest force in any one objection here brought by the writer against what he terms the higher or supernatural views of inspiration.

But now, he says, and in this we quite agree with him, that

"the nature of inspiration can only be known from the examination of Scripture; there is no other source to which we can turn for information" (p. 347).

This is perfectly true; the nature of inspiration is not to be determined by any *a priori* reasoning, we must form our idea of it from the evidence of Scripture itself, and the testimony of the sacred writers. Unfortunately, however, instead of proceeding to consider this evidence, the writer passes it by completely, and from a foregone conclusion forms his idea of inspiration:—

"To the question 'what is inspiration?' the first answer therefore is, 'That idea of Scripture which we gather from the knowledge of it.'"

Now we must object to such writing as this; whatever be the nature of inspiration it is not an idea. Suppose in the passage, "All Scripture is given by inspiration of God," we were to substitute for the word inspiration this definition of it, how would the passage read, "All Scripture is given by that idea of Scripture which we gather from the knowledge of it." This, however, being his definition of inspiration, and his knowledge of Scripture being such as leads him to think that "imperfect aspects of the truth" and "variations of fact," as well as inaccuracies of language, are to be found in it, his notion of inspiration is such as is not inconsistent with the existence of these. Now once for all, we again deny that there are any real contradictions in Scripture; those that are alleged are but apparent, and are every day being removed by the critical knowledge and diligent research of the learned. And even if any still remain which as yet cannot be explained, it is indeed no small assumption to say, that there cannot be any circumstances unknown to us which, if known, would harmonize what now appear to be discrepancies.

Instead, therefore, of assuming that there are real errors and contradictions in Scripture, and upon this assumption forming our idea of inspiration, let us examine what Scripture itself testifies on the subject, and consider what is the idea of inspiration that is to be gathered from it. And here we have abundant and satisfactory evidence, leading us to this conclusion, that when the sacred penmen were employed by God to write upon subjects either with which they were not acquainted, or which were beyond the reach of human knowledge, the thoughts and truths were *inbreathed* into their minds by the Spirit of God; and in all cases, whether they knew by ordinary means what they were about to write, or whether it was thus inbreathed as a revelation, they so wrote under the influence of the Spirit, that their word was not theirs but God's.

Let us, in the first place, then reflect upon the way in which the books of the Old Testament are spoken of and referred to in the New. They are called "the Scriptures," "the oracles of God," while God is distinctly said to have spoken by the mouths of His holy prophets (Luke i. 70, Heb. i. 1). So God said to Moses, "Now therefore go, and I will be with thy mouth,

and teach thee what thou shalt say" (Exod. iv. 12); to Isaiah, "My spirit that is upon thee, and my words which I have put in thy mouth" (ch. lix. 21). Again, Jeremiah says, "But the Lord said unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth" (ch. i. 7—9). Such is the language that runs throughout the whole of the Old Testament, proving to us how literally true is the statement of St. Peter, "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Epis. i. 21). The word came not forth from man but from God, for holy men *spoke*, borne onward by the Holy Ghost, *ὁπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν*.

A similar view is given of the power and influence under which the apostles of Christ should speak. He himself gave them beforehand this assurance, "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak, but the Holy Ghost" (*οὐ γὰρ ἴστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον* Mark xiii. 11). What more explicit declaration could there be that the Holy Ghost should speak by the mouth of the apostles? And, accordingly, we read that "they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts iv. 31). Is there, we would ask, no foundation here for any "supernatural view of inspiration?" Is there here no evidence that the apostles were subject to an external power? Is the view of inspiration given in these passages consistent with "imperfect narratives?" If it be true that not Peter, John, or Stephen spake, but the Holy Ghost with which they were filled, that without thought or premeditation they were borne forward under a divine influence to give utterance to the word of God, shall it be said that the Holy Ghost made mistakes? Yet the view of inspiration taken by many is that while it preserved the doctrine from error, it did not protect the narrative. This seems to be the opinion of the writer, for while he says nothing as to the doctrine, he does say—

"There is no more reason why imperfect narratives should be excluded from Scripture than imperfect grammar" (p. 348).

But such a theory as this cannot for a moment be maintained, for if the sacred writers may err in the narrative of facts, what security have we that they may not err in the exhibition of doctrine, or what authority is there for making this distinction? If they are fallible in recording history, what ground have we for supposing they are infallible in unfolding the mysteries of the truth? Besides, the doctrines of the Christian faith are inseparably connected with the facts of the Christian history. But this erroneous view evidently arises from not distinguishing between revelation and inspiration; because some things were not *revealed*, it is hastily concluded that the Scripture record of them is not *inspired*. But ALL Scripture—Scripture in all its parts—narrative as well as doctrine, history as well as prophecy, "all Scripture is given by inspiration of God" (2 Tim. iii. 16), *θεόπνευστος*, in-breathed of God. Now even if it be granted that this passage refers exclusively to the Old Testament Scriptures, which there is reason to doubt, for the apostle had been exhorting Timothy to continue in the things that he had learned, and to hold fast the form of sound words he had heard, still granting this, the passage is conclusive as to the nature and extent of Old Testament inspiration, and that for our argument is enough. Again, St. Peter places Paul's Epistles on a level with "the other Scriptures" (2 Peter iii. 16), a claim which the apostle himself indeed asserts. Writing to the Thessalonians, he says, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God" (1 Ep. ii. 13). "The word of God," this is an important expression; the Bible is not man's word but God's word, and because it is the word of God it is Holy Scripture. In this we have the true theory of inspiration.

We are thus led to speak of what is termed verbal inspiration; and here we at once declare that we are unable to distinguish between inspiration and verbal inspiration. Scripture is the *written* word of God, and therefore the language of Scripture is as divine as the doctrines it conveys. This Scripture itself declares; passages already referred to teach it; "holy men of old spake as they were moved by the Holy Ghost;" but there are two passages to which special reference must be made. St. Paul says, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinth. ii. 13), *λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος*, "in words taught by the Holy Ghost." The apostle here plainly speaks of verbal inspiration; he declares that his words are words taught by the Holy Ghost. The same truth is implied by St. Peter when he represents the prophets as searching into the meaning of their own utterances:—"Searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ" (1 Ep. i. 11). When, then, they did not understand the things which they themselves spake, it is evident that the language as well as the thoughts must have been inbreathed, for of themselves they could not express what they did not understand.

A great variety of considerations proves the reality of this, for not to argue the question whether it be possible for a chain of thought to pass through the mind entirely dissociated from words, we would observe that in order that what was revealed to the prophets should become a true revelation to the world it should be secured from all error and imperfection in its transmission. The divine thought might be inbreathed into the human mind, but if there left to be imperfectly or inadequately expressed, it would come forth coloured and distorted by the medium through which it passed. In order that the words of the sacred writers might be to us the word of God, they must have spoken as they were moved by the Holy Ghost. Another important consideration is, that the doctrine and reasoning of Scripture are often made to depend upon a word. Thus our Lord proved the doctrine of the resurrection from the *tense* of the substantive verb, "As touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I AM the God of Abraham, and the God of Isaac, and the God of Jacob?" from whence he argues, "God is not the God of the dead but of the living"

\* Driven onward, as a ship by the wind. "And when the ship was caught, and could not bear up into the wind, we let her drive (*ἑφερόμεθα*)."—Acts xxvii. 15.



(Matt. xxii. 31, 32). In like manner St. Paul reasons that the Gospel was preached before the law in the promise given to Abraham. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (Galatians iii. 16). Such being the case it inevitably follows that Scripture was written under the Spirit's influence, and is, therefore, to be regarded, not only in its matter but in its language, as divine.

The objection urged against this view is, that we trace in the Bible as many different styles as there are authors; that the idiosyncrasy of the individual writer is distinctly preserved throughout, as much so as in any human composition—a fact supposed to be incompatible with anything like verbal inspiration. But this objection rests upon an erroneous supposition. It supposes that the inspired penmen were perfectly passive machines. Even were this the case, we can understand that their variety might be marked by a corresponding variety in the utterances of the Spirit. The same breath will produce different tones from different instruments; the same handwriting will be modified by the nature of the pen employed; so that if the inspired penmen were nothing more than mechanical instruments in the hand of the Holy Ghost, we need not suppose that there would be a perfect uniformity of style in Scripture. But though the inspired writers were penmen, they were not senseless machines; but conscious intelligent instruments, whom to use according to the laws of their natural constitution was the great prerogative of God. Man has power to employ matter, and to direct its laws according to his will; it belongs to God to employ mind, to make the human spirit vibrate to his touch, and the human tongue give utterance to its tones, not in contradiction, but according to the natural laws of individual constitution and temperament. And in doing this, not only the power but the wisdom of God is made manifest. He chose and prepared the instruments suited for his purposes. He chose Isaiah with noble imagination, whose tongue, touched by the fire of heaven, might pour forth in loftiest strain the glorious prophecies concerning Messiah. And he chose Amos, rough and unpolished, from among the herdmen of Tekoa, who, under the influence of the same Spirit, might, in sternest language, denounce the transgression of Israel, declare the judgments impending, and summon them to meet their God. So, too, he called and prepared the ardent Peter, the loving John, the zealous Paul, and used them, not by destroying their individual characters and styles, but by employing everything that was peculiar and distinctive in them for the accomplishment of different purposes, and the exhibition of the different aspects of divine truth.

On the whole, then, we believe that the view which Scripture itself gives us of the subject of inspiration is that the sacred penmen under the influence of the Holy Ghost wrote the Scriptures, so that their words are the Word of God, and their language is divine; that when they wrote about things which they did not know, the thoughts and truths were inbreathed into them; and when they wrote about things within the reach of their knowledge, they still wrote under the influence of the same Spirit, not only preserving them from all error, but directing them what and how they should write, so that though all Scripture is not equally revealed, all is equally inspired.

We proceed now to some further statements on the subject of inspiration by the author of this Essay. To the previous consideration, that "the nature of inspiration can only be known from the examination of Scripture," he adds another, "that any true doctrine of inspiration must conform to all well ascertained facts of history and science" (p. 348). The conclusion he would seem to come to from this is, that as revelation and science are at variance, we must form such an idea of the nature of inspiration as will admit of this discrepancy. He says, "there are a class of scientific facts with which popular opinions on theology often conflict"—facts, for instance, which relate to the formation of the earth and the beginning of the human race, and he tells us, "it is not worth while to fight on this debateable ground a losing battle, in the hope that a generation will pass away before we sound a last retreat!" Now, however "popular opinions" on theology may conflict with scientific facts, we believe that revealed theology does not. The sooner, therefore, that these popular errors are given up the better; but we refuse to give up revelation and inspiration, lest, perchance, in time to come, something might be discovered in science that would appear to be opposed to them; yet this is, in fact, what this writer recommends. After observing that nearly all intelligent persons are now agreed that this earth has existed for ages, and that persons best informed are of opinion that our received chronology must have a longer limit assigned to it in the past, he adds:—

"Recent discoveries in geology may perhaps open a further vista of existence for the human species, while it is possible, and may one day be known, that mankind spread, not from one but from many centres over the globe; or, as others say, that the supply of links which are at present wanting in the chain of animal life may lead to new conclusions respecting the origin of man. Now let it be granted . . . that these facts being with the past cannot be shown in the same palpable and evident manner as the facts of chemistry or physiology; and that the proof of some of them, especially of those last mentioned, is wanting; still it is a false policy to set up inspiration or revelation in opposition to them, a principle which can have no influence on them, and should be rather kept out of their way. The sciences of geology and comparative philology are steadily gaining ground (many of the guesses of twenty years ago have become certainties, and the guesses of to-day may hereafter become so). Shall we peril religion on the possibility of their untruth?" (p. 349).

This is certainly an extraordinary passage; what in one sentence are spoken of as guesses are in another called facts, while revelation is made to stand a poor trembling and frightened thing amid the progress of science, afraid to utter her voice, lest "guesses" that would contradict her "may" prove true. Well might revelation exclaim, "Save me from my friends." Shame on such advocacy as this. We are not to say that the human race sprung from one pair, though the best physiologists strongly confirm the teaching of Scripture on this point.

"We contemplate (says Dr. Prichard\*), among all the diversified tribes who are endowed with reason and speech, the same internal feelings, appetencies, aversions, the same inward convictions, the same sentiments of subjection to invisible powers, and more or less fully developed of accountableness, or responsibility to unseen avengers of wrong, and agents of retributive justice, from whose tribunals men cannot, even by death, escape . . . in a word, the same inward and mental nature is to be recognized in all the races of men. When

we compare this fact with the observations which have been heretofore fully established as to the specific instincts, and separate physical endowments, of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion that all human races are of one species and one family."

But though science thus confidently proclaims the same truth, revelation is reminded that it is "a false policy" to let her voice be heard in opposition to certain guesses, lest they might possibly prove true. Nor, again, should she teach that God made man in his image, lest perchance some African traveller should hereafter discover a link between man and the gorilla! We declare that, in our judgment, no possible discrepancy between science and Scripture could so "peril religion," or throw such contempt on revelation, as does the suspicion of its truth contained in the course here recommended as politic and wise.

A similar line of thought is applied to the results of historical inquiries:—

"These results cannot be barred by the dates or narratives of Scripture, neither should they be made to wind round into agreement with them"—(p. 350).

The conclusion drawn from this is, that "the idea of inspiration must expand and take them in;" in other words, we must form such an idea of inspiration as will allow the dates and narratives of Scripture to be contradicted by the results of historical inquiries. If we take such a view of inspiration as this, we are assured such results can neither impugn nor confirm revelation. Now, we quite agree with the writer that "the recent chronological discoveries from Egyptian monuments do not tend to overthrow revelation." We are perfectly sure that the hieroglyphic records of Egyptian monuments will never disclose anything that is contrary to Scripture. But this admission on the writer's part will not induce us to give up the strong confirmation which the Jewish history has derived from archaeological discoveries, or to agree with him in thinking that revelation derives no support from the Ninevite inscriptions, and that it ought not to be thought

"that Christianity gains anything from the deciphering of the names of some Assyrian and Babylonian kings, contemporaries chiefly with the later Jewish history" (p. 350).

Were it necessary, we might show how witnesses for the truth of revelation have in our day been summoned from amid the ruins of Nineveh, and how, under the hand of Layard, that buried city has arisen from the sleep of ages to give to the world its testimony for God, as it cries from the dust, "Thy Word is truth." But we must dwell for a moment on the last subject referred to, "the deciphering of the names of some Assyrian and Babylonian kings," because it not only proves a confirmation of Scripture, but also furnishes a striking example of the removal, by the progress of discovery, of a difficulty which for a length of time appeared incapable of any solution. Daniel, in his account of the taking of Babylon by Cyrus, says that, on the very night it was taken, the Chaldean king, whom he calls Belshazzar, was slain (ch. v. 30). But this appears to be irreconcilably opposed to Chaldean history; for we learn, from a fragment of Berosus preserved by Josephus (Cont. Apion, lib. i. c. 20), that at the time when Babylon was taken Nabonidus was king. Moreover, the same historian informs us that, as Cyrus was approaching the city, Nabonidus went out to meet him, but was defeated, and fled to Borsippus, and that Cyrus, having eventually taken that city also, treated him with consideration, and permitted him to retire to Carmania, where he died. Now here was an apparent palpable contradiction between sacred and profane history. But the long-desired solution of the difficulty is given by the very deciphering of the names of the Assyrian and Babylonian kings from which the writer says Christianity can gain nothing. There are now in the British Museum four clay cylinders, discovered by Colonel Rawlinson in the ruins of Mugheir, the ancient Ur of the Chaldees. They were found in the four corners of the temple of the Moon, and prove to be cylinders of Nabonidus, the last king of Babylon (B.C. 555). The inscription on them relates to the repairs of the temple, but furnishes the important information that the eldest son of Nabonidus was Belshazzar, evidently the Belshazzar of Daniel, and that he was admitted by his father to share with him the government. By this discovery Daniel and Berosus may be easily reconciled. We may admit, with Berosus, that Nabonidus, going forth to meet the invading army, was vanquished, and fled to the neighbouring town of Borsippa, while Belshazzar, remaining in the city, which was stormed by night during a festival, was slain. Thus, as Colonel Rawlinson writes,\* "we are for the first time enabled to reconcile authentic history with the inspired record of Daniel." A remarkable coincidence has been pointed out in connection with this. We read that, upon Daniel interpreting the writing on the wall, he was made *third* ruler in the kingdom. "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold upon his neck, and made a proclamation concerning him, that he should be the *third* ruler in the kingdom" (Dan. v. 29). Why was he not made the *second* ruler, as Joseph was under very similar circumstances? The Babylonian cylinders enable us to explain. Nabonidus was king. Belshazzar, his son, sharing with him the kingdom, was *second* in authority. Daniel was appointed *third*. We have thus a remarkable proof of the perfect truth and accuracy of the sacred record, and at the same time an example of a very considerable difficulty being removed by the progress of knowledge; from which we should learn that revelation need not tremble at the discoveries of science, or the results of historical investigation, and that we should not shrink from maintaining such a view of inspiration as stamps Scripture with the character of the infallible word of God, and leads us to attach greater weight to divine truth than to human guesses.

The author declares that however interesting the question of inspiration may be, it is of no importance to the interpreter, "that the interpretation of Scripture has nothing to do with any opinion respecting its origin," and therefore he recommends the interpreter to go on his way, and not seek "to determine a matter with which he has nothing to do, and which was not determined by the Fathers of the Church" (p. 351). Upon both these statements we must say a word. We entirely deny that the question of inspiration has nothing to do with its interpretation; of course, both the holders and deniers of inspiration "may meet on the common ground of the meaning of words." But if the Scriptures be the inspired word of God, if they contain type and prophecy, the mere determination of the meaning of

\* The Natural History of Man. By James Cowles Prichard, M.D.

\* *Athenaeum*, No. 1,377, p. 341, March 18, 1854.



words will not furnish a sufficient clue to their interpretation. But we must defer the discussion of this subject, as it is afterwards more fully spoken of. That the Fathers did not determine the nature of inspiration, or endeavour to define the *modus operandi* of the Spirit, may be admitted. This we believe no one ought to attempt, and if attempted we are sure it must be a failure; but that they taught the reality of inspiration, and asserted in the strongest manner its supernatural character, is too notorious to require proof.

Thus St. Clement writes to the Corinthians: "Consider diligently the Scriptures, which are the true sayings of the Holy Ghost." So Gregory the Great, "But what is the sacred Scripture but a certain epistle of the Almighty God to his creatures? . . . Study, therefore, I beseech you, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God." Such is a specimen of the language of the Christian Fathers with reference to the Scriptures. On no subject, perhaps, do they give a fuller or clearer testimony. If any one desires to form an idea of their teaching upon inspiration we would refer him to Appendix G of Mr. Lee's work on inspiration, or to Mr. Westcott's "Catena on Inspiration," appended to his "Gospel Harmony." Not only did the Fathers speak of the Scriptures as the Word of God, but they describe the sacred writers as under the supernatural influence of the Holy Ghost; indeed, a favourite simile of theirs is that by which they represented the inspired writers as lyres whose chords were tuned and struck by the Spirit of God. Thus Origen says, "Scripture, as a whole, is God's one, perfect, and complete instrument, giving forth to those who wish to learn it's one saving music from many notes combined;" while Chrysostom continually applies to Paul and the other apostles the title "The Lyre of the Spirit."

Thus, both by the testimony of Scripture itself and the teaching of the Fathers of the Church, we learn that the true doctrine of inspiration is that which represents the sacred writers as being so under the influence of the Holy Ghost that their thoughts and their words are to be regarded as the thoughts and words not of men but of God.

The author, in passing from the subject of inspiration, and the errors of interpretation, into which he thinks any supernatural view of it must lead, notices what he conceives to be another source of erroneous interpretation, namely, "the attempt to adapt the truths of Scripture to the doctrines of the creeds," and "the precepts and maxims of Scripture to the language or practice of our age" (p. 353). Upon the first of these attempts at adaptation he objects to the Nicene or Athanasian creed being made an "instrument for the interpretation of Scripture;" but who says that Scripture is to be interpreted by the creed? Certainly not the Church of which he is a minister, for its Eighth Article teaches that the creeds are to be received, "for they may be proved by most certain warrants of holy Scripture." Thus the creeds are brought to the Scripture, and not Scripture to the creeds. The truth is, the writer objects to giving to the language of Scripture any precise meaning at all, or drawing from the New Testament any definite system of truth. He says that to attribute to St. Paul "the abstract notion of Christian truth which afterwards sprang up" is as great an anachronism as to attribute to him "a system of philosophy."

"Nor indeed is it easy to say what is the meaning of 'proving a doctrine from Scripture.' For when we demand logical equivalents and similarity of circumstances, when we balance adverse statements, St. James and St. Paul, the New Testament with the Old, it will be hard to demonstrate from Scripture any complex system either of doctrine or practice" (pp. 366, 367).

Besides, we are reminded that the Bible was written in the East, that its language and feelings are Eastern, that much must be attributed to "Oriental modes of speech," and that, therefore, any attempt to draw out these Oriental modes, "with the severity of a philosophical or legal argument," must be attended with the greatest confusion. Thus the letter of Scripture is useless, and creeds, no matter how orthodox, are worse. The creeds and articles of the Church must therefore be put aside if we would hope to be able at all to interpret Scripture aright. We are, however, comforted by the assurance,—

"Neither would the substitution of any other precise or definite rule of faith—as, for example, the Unitarian—be more favourable to the interpretation of Scripture" (p. 355).

Before proceeding to other questions mentioned by the author as affecting Scripture interpretation, we should strongly recommend him to be more careful how he himself attempts to adapt texts of Scripture to what they are totally inapplicable. Thus he says, "the Christian scheme of Redemption has been staked on two figurative expressions." And what are the two figurative expressions?

"'As in Adam all die, even so in Christ shall all be made alive;' and the corresponding passage in Romans v. 12, notwithstanding the declaration of the Old Testament, as also of the New, 'Every soul shall bear its own iniquity,' and 'Neither this man sinned, nor his parents'" (p. 361).

Now, in the first place, the expressions of which he speaks, instead of being figurative, are perfectly literal; and, in the next place, the passages by which he would prove that they do not teach "the Christian scheme of Redemption,"—or in other words, death in Adam, life in Christ,—are wholly inapplicable to the subject. So again we are told the Protestant who would prove the doctrines and discipline of his own Church from Scripture is obliged—

"to have recourse to harsh methods, and sometimes to deny appearances which seem to favour some particular tenet of Roman Catholicism" (p. 366).

—And Matthew xvi. 18, 19; xviii. 18; 1 Cor. iii. 15, are noted as instances of this. In reply, we would only say that the writer must be but little

\* 'Εν [κρίσει] εἰς τὰς γραφὰς τὰς ἀληθεῖς [ρήσεις] Πνεύματος τοῦ Ἁγίου.—S. Clementis ad Corinth, ch. xlv.; Patres Apostolic, tom. i., p. 160, ed. Jacobson.

† Quid est autem Scriptura Sacra nisi, quædam epistola omnipotentis Dei ad creaturam? . . . Stude ergo quæso, et quotidie Creatoris tui verba meditare. Disce cor Dei in verbis Dei. S. Gregor. M. Ep. xxxi. Ad Theodorum Medicum.

‡ 'Εν γὰρ τῷ τέλει οἶδε καὶ ἡμοσμένον ὄργανον τοῦ Θεοῦ εἶναι πᾶσαν τὴν γραφὴν, μίαν ἀποτελοῦν ἐκ διαφόρων φθόγγων σώτηριον τοῖς μανθάνειν ἐθέλουσι φωνήν.—Comm. in Matt. v. 9.

§ 'Ηκούσατε τῆς ἀποστολικῆς φωνῆς, τῆς σάλπιγγος τῆς ἐκ τῶν οὐρανῶν, τῆς λέρας τῆς πνευματικῆς;—Ad Pop. Antioch, Hom. I.

acquainted with the Romish controversy, if he feel "obliged to have recourse to harsh methods" to show that these passages do not lend any support to the tenets of the Church of Rome. For instance, had he consulted Cardinal Bellarmine on the last one (1 Cor. iii. 15), he would have found that that author shows that the Fathers interpreted it very variously, most of their interpretations being decidedly opposed to the Romish doctrine of Purgatory; while the slightest attention to the context and argument of the Apostle would show that it cannot by any possibility be applied to that dogma.

But now we are told that other questions must be determined before any progress can be made in the interpretation of Scripture. One of these is—

"the origin of the three first Gospels,—an inquiry which has not been much considered by English theologians since the days of Bishop Marsh" (p. 370).

—The statement that the settlement of this question is necessary before we can make any progress in the interpretation of Scripture, seems very inconsistent with what was before said,—

"that the interpretation of Scripture has nothing to do with any opinion respecting its origin" (p. 350).

If by an inquiry into "the origin" of the three Gospels we mean an inquiry whether they were written under the influence of inspiration, then, as we have said, the determination of this must affect the question of interpretation; but if we mean—and this is what is meant—an inquiry as to whether the authors of the three Gospels made use of any common tradition or document in writing their narratives, this cannot affect either their interpretation or their inspiration. No possible reason can be assigned why it should affect their interpretation; while the distinction between revelation and inspiration shows that even the compiler of history might be inspired.

This is the question which we were informed in Essay VI. is excluded from the English Church, "not from a conviction of its barrenness, but from a fear that it might prove too fertile in results." But whatever results would arise from the inquiry could only be interesting to the biblical critic, they could not affect any doctrine of the faith, or any question of theology. The truth is, that the inquiry has been given up solely because of its "barrenness," it being impossible to be determined, and even if determined it could lead to no result. The opinion of the writer on the subject is as follows:—

"The most probable solution of this difficulty is, that the tradition on which the three first Gospels are based was at first preserved orally, and slowly put together and written in the three forms which it assumed at a very early period, those forms being in some places, perhaps, modified by translation" (p. 370).

Well, then, we ask in what way does this "most probable solution" help us to interpret the Gospels? We do not see how it can. It is certainly no help to be told, as we immediately are, that "we can no longer speak of three independent witnesses of the Gospel narrative" (p. 371)—a statement which rests upon the same constant confusion of revelation and inspiration. Dean Alford is of opinion that "no documentary source could have led to the present texts of our Gospels."\* And to show the perfect barrenness of this inquiry, and the hopeless confusion into which they are plunged who engage in it, we would set down the method of inquiry so much admired by Bishop Marsh, and his hypothesis on the subject, as given by Alford:—

"He supposes, 1)  $\Sigma$ , the original Hebrew Gospel; 2)  $\Sigma$ , a Greek version of the same; 3)  $\Sigma + \alpha + A$ , a volume containing a copy of the Hebrew original Gospel, accompanied by lesser ( $\alpha$ ) and greater ( $A$ ) additions; 4)  $\Sigma + \beta + B$ , another copy of ditto, accompanied by other lesser ( $\beta$ ) and greater ( $B$ ) additions; 5)  $\Sigma + \gamma + \Gamma$ , a third copy of ditto, accompanied by a third set of lesser ( $\gamma$ ) and greater ( $\Gamma$ ) additions; 6)  $\Delta$ , a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

"Hence he holds our Gospels to have arisen: viz., the Hebrew Matthew, from  $\Sigma + \Delta + \alpha + A + \gamma + \Gamma$ ; Luke, from  $\Sigma + \Delta + \beta + B + \gamma + \Gamma + \Sigma$ ; Mark, from  $\Sigma + \alpha + A + \beta + B + \Sigma$ ; the Greek Matthew to be a translation from the Hebrew Matt., with the collation of  $\Sigma$  and Luke and Mark. This is only one of the various arrangements made by the supporters of this hypothesis."†

Such is the genealogy of the synoptic Gospels as traced by Bishop Marsh. If our readers think they would derive any profit from the further study of it, they will find it as drawn out into a genealogical tree by Ebrard in Appendix L. to Lee's work on Inspiration, together with other theories on this subject, equally groundless and improbable.

We come now to another question mentioned by the writer as affecting the interpretation of Scripture, and it is an important one. It refers to the application of type and prophecy—in fact, to the connection between the Old and New Testaments. And upon this subject we find views put forward which are quite opposed to the truth and reality of revelation, some of the worst errors of the previous Essays being repeated. The writer continually lays down the principle that Scripture has but one meaning, and that to say that there is any double meaning in prophecy, or even that in the law there is any foreshadowing of the Gospel, is to concede the principle of allegorical interpretation adopted by the Fathers. He asks,—

"Is it admitted that the Scripture has one and only one true meaning? or are we to follow the Fathers into mystical and allegorical explanations? or, with the majority of modern interpreters, to confine ourselves to the double senses of prophecy, and the symbolism of the Gospel in the law? In either case we assume what never can be proved, and an instrument is introduced of such subtlety and pliability as to make the Scriptures mean anything" (p. 368).

"Again, if we attribute to the details of the Mosaic ritual a reference to the New Testament; or, once more, supposing the passage of the Red Sea to be regarded not merely as a figure of baptism, but as a fore-ordained type, the principle is conceded; there is no good reason why the scarlet thread of Rahab should not receive the explanation given to it by Clement. A little more or a little less of the method does not make the difference between certainty and uncertainty in the interpretation of Scripture" (p. 369).

We must say we have here the most extraordinary, erroneous, and daring statements we have ever read—statements which eliminate from the Bible everything prophetic, typical, and divine, and which charge both Christ

\* Greek Testament, vol. i., Prolegomena, ch. i., sec. iii.

† Ibid., note.



and his Apostles with a false application of the Old Testament Scriptures. Are we to be told that there is no difference between the mystical and fanciful system of allegorizing adopted by some ancient writers, and the sober, intelligent, and beautiful explanation of the law and the prophets, not only sanctioned but opened out by the New Testament itself? We really find it difficult to understand what the writer's views upon this subject are, for while he here says that if the principle be admitted at all, a little more or less of the method makes no difference, in another passage he writes:—

"It is true, also, that there are types in Scripture which were regarded as such by the Jews themselves, as, for example, the scapegoat or the paschal lamb. But that is no proof of all outward ceremonies being types when Scripture is silent" (p. 381).

Certainly not. We are no more justified in creating a type than we should be in making a prophecy. We are not arguing for the mischievous allegorizing of Origen, we do not claim for imagination the liberty of indulging in fanciful and mystical interpretations, but while condemning an unwarrantable system of allegorizing, we must contend against the greater error which teaches that—

"The apprehension of the original meaning is inconsistent with the reception of a typical or conventional one" (p. 418). "And what we give up as a general principle we shall find it impossible to maintain partially; e. g., in the types of the Mosaic law and the double meanings of prophecy, at least, in any sense in which it is not equally applicable to all deep and suggestive writings" (p. 419).

But what saith the Scripture? To it we appeal. Here we have a question opened, upon which Scripture pronounces. The writer truly observes that the question involved is "the relation between the Old and New Testaments." And upon this we are not left in any uncertainty, or to the decision of our own judgment. We learn that the Old Testament is to be explained by the New, that by that explanation there is not new truth introduced into it, but old truth is found there and brought to light, so that what the writer speaks of as an assumption is a reality.

"The types and ceremonies of the law, perhaps the very facts and persons of the history will be assumed to be predestined or made after a pattern corresponding to the things that were to be in the latter days" (p. 370).

But we ask, is not this just what we learn from the New Testament is the case? Does not St. Paul declare that an incident in the domestic history of Abraham was an allegory, that Agar and her son, and Sarah and her son were types? (Gal. iv.). Does he not teach that Adam is the figure of him that was to come? (Rom. v. 14). What is the Epistle to the Hebrews but an unfolding of the typical meaning of the whole ceremonial law? "The Holy Ghost this signifying." "Which was a figure for the time then present." "It was necessary that the patterns of things in the heavens should be purified with these." "For the law having a shadow of good things to come." Such is the language by which the typical character of the whole ceremonial law, its priesthood, its tabernacle, its sacrifices, is revealed. Christ was the end; he is the substance of which they were the shadow, and in him, as their great antitype, they find a fulfilment in the minutest particular. Take this typical character from the Jewish economy, and you at once involve it in deepest darkness: take it from the ceremonial law, and you render it an unmeaning enigma. \* "Judaism with a typified atonement may be a miracle or a chain of miracles, but Judaism without it is a greater miracle still." Can this be denied without denying the New Testament? Can it be denied without denying Christianity? Impossible, for both affirm the teaching of the Church in her Seventh Article, that "both in the Old and New Testament everlasting life is offered to mankind by Christ." Salvation is the subject of it all. Christ is the golden thread that runs through every page, binding its parts together, and giving a unity to the whole. Christ in Genesis and Christ in Revelation, Christ in its history, Christ in its genealogies, Christ in its types, Christ in its ceremonies, Christ in its sacrifices, Christ in its prophecies, Christ in all, its Alpha and Omega. This is the true oneness of the Bible, not that of which the writer speaks which "begins with the true unity of God in the earliest books, and ends with the perfection of Christ," and which

"saves the interpreter from the necessity of maintaining that the Old Testament is one and the same everywhere; that the books of Moses contain truths or precepts, such as the duty of prayer or the faith in immortality, or the spiritual interpretation of sacrifice which no one has ever seen there" (p. 387).

But, again, there is in the Scriptures not only a unity of subject, but a unity of design, though this is called by the writer "a mischievous notion." We are not to regard them merely as a collection of books bound together in one volume, which when we come to study "at length the idea rises in our minds of a common literature, a pervading life, an overruling law," but we are to regard them as the book whose several portions have each a definite end, and all contributing to the unity and perfection of the whole as the revelation of Christ. Thus the types of the Pentateuch are not to be regarded as repetitions of one and the same truth, but as exhibitions of a variety of truths connected with the same subject. The types of each book have their own peculiar and distinctive character. While redemption through the blood of Christ is the great subject of all, that subject is presented under various aspects and in its different relations. So, again, we are not to look upon the four Gospels as merely giving a fourfold history of our Lord's life, but each Gospel gives a different aspect of that life, so that by their combination we get a perfect and finished view of Christ. We believe it would thus be possible to take every book of the Old, as well as of the New Testament, and point out its special design, each fulfilling some particular purpose, contributing to the one grand result, occupying an assigned place, and, like every stone in a building, having a definite relation to each other and to the whole.

But the author proceeds a step further to deprive the Scriptures of all meaning, and to render their interpretation impossible, though his statements appear strangely contradictory. He tells us there is no quotation from the Psalms or Prophets in the Epistles "which is based on the original sense or context;" that the time will come when educated men will be no more able to believe that the words, "Out of Egypt have I called my Son" (Matt. ii. 15; Hosea xi. 1), were intended by the Prophet to refer to the return of

Joseph and Mary from Egypt, than they are now able to believe the Roman Catholic explanation of Gen. iii. 15, "Ipsa conteret caput tuum" (p. 418). Now, no one holds it essential to believe that the prophet intended this application. He may or may not have so understood the words; but this is a very different thing from saying that the Holy Ghost, "who spake by the Prophets," did not intend it. Holding, as we do, that the Scriptures are inspired, we believe that the Spirit of God often included a deeper meaning in the words than was understood by those who gave them utterance, and that the inspired writers did not always fully understand the significance of their own predictions; indeed, not only, as we have seen, does St. Peter affirm this, but the writer strangely admits it:—

"All that the prophet meant may not have been consciously present to his mind; there were depths which to himself also were but half revealed" (p. 380).

But again we are informed that the language of Scripture is not very definite, that at the time when our Saviour appeared, "Greek was in a state of degeneracy and decay;" that "it had lost its logical precision;" that "the language of Scripture does not admit of any sharp distinction." And yet this writer at the same time adds:—

"The power and meaning of the characteristic words of the New Testament is in remarkable contrast with the vapid and general use of the same words in Philo about the same time" (p. 396).

But, notwithstanding this, what is the conclusion to which he would lead us? That distinctions in theology must be given up, that definite creeds must be abandoned, that we must not "impose any narrow rule of religious opinion on the ever-varying conditions of the human mind and Christian society," that it is "no longer sufficient to rest doctrines on texts of Scripture," that we should be unwilling "to peril religion on the literal truth of such an expression as 'We shall be caught up to meet the Lord in the air.'" Such are some of the aids afforded by the author for the interpretation of Scripture. We greatly fear that instead of aids they will prove stumbling blocks to many. Of this he seems himself to be afraid, for he addresses a word to

"any one who is about to become a clergyman, and feels, or thinks that he feels, that some of the preceding statements cast a shade of trouble on his future walk of life" (p. 430).

That such may be the least evil, great as it is, caused by this Essay, we earnestly hope. Happy will it be for the author if his words cast a shade of trouble only on the life that now is of some doubting souls who through his means have made shipwreck of the faith. We wish to give him credit for the best motives and intentions; we do not believe that he desires to lay a rude and sacrilegious hand upon the ark of God; that he is influenced by the hope "that the Gospel might win again the minds of intellectual men" we are not disposed to doubt; but even were his efforts to accomplish this, the sacrifice of truth is too costly a price for such a result. To win men to a Gospel which is "another gospel" is useless. And we regret to say it is "another gospel" that the author teaches. Not only does he advance views with reference to Scripture which, if adopted, must overthrow "the foundations," but, as might be expected, he has fallen into some of the worst errors of the other Essayists. He speaks of Christianity becoming "at one with the conscience of man," of its ceasing to be "at variance with his intellectual convictions," of "the education of the world," of "all mankind whom He restores to His Father and their Father, to His God and their God." He tells us that the "revelation which we trace in the Old and New Testament is a part of a larger whole extending over the earth," and that the divisions of the Christian world are more "differences of nations than of creeds." The life of Christ is spoken of, but there is no mention of his death, while the study of the Bible in a liberal spirit is recommended, as a book containing poetry, history, biography, and the highest form of moral teaching, not as the book "which is able to make wise unto salvation."

And yet there is one passage with which we would gladly conclude, which seems to tell of thoughts and feelings, as well as of views of Scripture, better and higher than all this:—

"There are difficulties of another kind in many parts of Scripture, the depth and inwardness of which require a measure of the same qualities in the interpreter himself. There are notes struck in places, which, like discoveries of science, have sounded before their time, and only after many days have been caught up and found a response on earth. There are germs of truth which after thousands of years have never yet taken root in the world. . . . It is perhaps the greatest difficulty of all to enter into the meaning of the words of Christ—so gentle, so human, so divine, neither adding to them nor marring their simplicity. The attempt to illustrate or draw them out in detail, even to guard against their abuse, is apt to disturb the balance of truth. The interpreter needs nothing short of 'fashioning' in himself the image of the mind of Christ. He has to be born again into a new spiritual or intellectual world, from which the thoughts of this world are shut out. It is one of the highest tasks on which the labour of a life can be spent, to bring the words of Christ a little nearer the heart of man" (pp. 379, 380).

And is this book which requires a depth and inwardness in order to understand, this book which has struck notes which have found a response on earth only after many days, this book in which are germs of truth which have never yet taken root in the world, is this book but the word of man? No; it bears upon it the divine impress of Him whose word it is. There is a depth, a beauty, a majesty, a fulness, a glory in it, not of earth. It shines amid the night time of the world like a bright star upon the pilgrim's path, streaming down its light upon him and cheering him on his way. In it we find a balm for every wound, a cure for every care. By its words the weary are strengthened, the tempted encouraged, the afflicted comforted, the mourner cheered. It speaks of life and light and love, of hope and joy and peace. It tells of sin pardoned, of death vanquished, of man redeemed. It lights up the valley of the shadow of death, and tells of reunion in a world beyond the grave. It tells of a better land, a happier home, where, beyond the reach of sorrow and strife and death and sin, all who are redeemed by a Saviour's blood and sanctified by his Spirit shall dwell for ever with Him, who, when walking on this world as incarnate God, lifted up his eyes to his Father and their Father, and said, "Sanctify them through thy truth, thy word is truth."

\* Professor Butler's Sermons—Sermon XIV.



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